

Cornell University Library

THE GIFT OF

American Swedenborg Printing
and Publishing Society

A257643

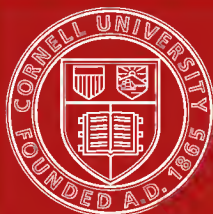
20/8/11

Cornell University Library
arV16970

Summaries of the internal sense of the p



3 1924 031 451 770
olin,anx



Cornell University
Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

Summaries of the Internal Sense

OF

THE PROPHETICAL BOOKS
THE PSALMS OF DAVID
HISTORICAL PARTS OF THE WORD

A POSTHUMOUS WORK OF

EMANUEL SWEDENBORG

Servant of the Lord Jesus Christ

"These Summaries have even been compared with the Word in heaven, and are in conformity with it" (*Concerning the Sacred Scripture*, n. 97)

NEW YORK

AMERICAN SWEDENBORG PRINTING AND PUBLISHING
SOCIETY

3 WEST TWENTY-NINTH STREET

MDCCCCIX
✓

CONTENTS.

EDITOR'S PREFACE,	<i>page</i> v
INTRODUCTION,	viii
INTIMATIONS OF THIS LITTLE WORK FOUND ELSEWHERE,	xv
<hr/>	
LIST OF BOOKS TO BE PUBLISHED,	3
TABLE OF SUBJECTS,	<i>Folder</i>
THE LORD'S STATE OF HUMILIATION,	4
THE PROPHETICAL BOOKS:	
CONTENTS OF THE PROPHETICAL BOOKS,	6
ISAIAH,	7
JEREMIAH,	34
LAMENTATIONS,	60
EZEKIEL,	62
DANIEL,	83
HOSEA,	90
JOEL,	95
AMOS,	97
OBADIAH,	101
JONAH,	102
MICAH,	104
NAHUM,	107
HABAKKUK,	108
ZEPHANIAH,	110
HAGGAI,	112
ZECHARIAH,	113
MALACHI,	118
THE PSALMS OF DAVID,	123
HISTORICAL PARTS OF THE WORD:	
INTRODUCTION,	163
GENESIS,	165
INDEX OF WORDS AND SUBJECTS,	171
INDEX OF SCRIPTURE PASSAGES,	312

EDITOR'S PREFACE.

This work, which was left in manuscript by Swedenborg, appears to have been written before the year 1763, as the list of books "TO BE PUBLISHED" would indicate.

It is impossible to reproduce accurately the peculiar features of the manuscript, in type, and the student is therefore referred to the phototyped edition, published by the Academy of the New Church in the year 1896. Still a description of the manuscript seems necessary for those who may not have access to the phototyped edition.

The work lacks a title. In previous editions it was entitled "*A Summary Exposition of the Internal Sense of the Prophetical Books of the Word of the Old Testament, and also of the Psalms of David,*" which has been changed to the one used in this edition, suggested by *The Doctrine concerning the Sacred Scripture* (n. 97).

The first page of the manuscript is divided into lateral halves or columns, by a perpendicular line drawn from the top to the bottom of the page. About the middle of the first half is the list of works "TO BE PUBLISHED," which will be found on page 3 of the present edition, and which is similar to the one embodied in Swedenborg's preface to *The Doctrine of the New Jerusalem concerning the Lord*, where it is introduced with the words, "Now, pursuant to the command of the Lord, who has been revealed to me, the following works will be published."

In the lower corner of the same column is the "TABLE OF SUBJECTS," printed on our folder attached to page 4.

In the second column are the references to "THE LORD'S STATE OF HUMILIATION," and separated from it by a considerable space are the references to the Psalms; both of which groups of memoranda will be found on page 4 of this edition.

The summaries begin on the second page of the manuscript, having at their head the list of six topics to be found on our page 7.

The "TABLE OF SUBJECTS" is printed on a folder in this edition, in order to facilitate reference, since these seventeen subjects are referred to in the margin of every line of the manuscript, and give the contents of the lines. The chapters are not broken into paragraphs, but summary follows summary continuously throughout the chapter, and in this manner one or two of the marginal references frequently indicate the contents of two or more propositions, or summaries, which are given, in whole or in part, on the line. It was found impossible to re-

produce this arrangement in type, and a plan was adopted for this edition, which appeared to be the nearest and best approach to the manuscript. Each summary is printed in a paragraph by itself, with the marginal references belonging to it. This plan presents the additional advantage of making reference to chapter and verse, as well as to subject, very easy. But this plan made it necessary for the editor to exercise his judgment in assigning the marginal references to each separate summary. In many cases this has resulted in a more frequent repetition of the references than actually occurs in the manuscript. Wherever, in this respect, a question may arise in the mind of the reader, recourse must be had to the original manuscript or its facsimile.

Owing, presumably, to the difficulties just adverted to, the references were removed from the margin in the first Latin edition (London, 1784) and in all the English editions, and (except in the edition published in London, 1887) they were made the basis of two indexes, one of which gives the chapters and verses in their order, with the corresponding references to the subjects in the Table, while the other presents the subjects in their order, and classifies all the chapters and verses under them. These indexes are rendered unnecessary by our return to Swedenborg's own plan.

An index to the text of the summaries, however, was considered highly important and useful, and great pains have been taken in the elaboration of such a one. Owing to the succinct wording of the summaries, this index partakes largely of the nature of a Concordance. The compiler has endeavored to make it also a topical index, and has arranged the entries under the respective subjects as analytically as was possible, so that it may prove of real value in the study and understanding of the sacred contents of the prophets and psalms.

The preliminary "INTIMATIONS OF THIS LITTLE WORK FOUND IN OTHER WORKS BY EMANUEL SWEDENBORG," have been gathered together for this edition, for the better appreciation of the summaries in the light of the Heavenly Doctrines of the New Jerusalem themselves.

The Bibles principally used by Swedenborg were the Latin translation by Sebastian Schmidius originally published in Strassburg in 1696, and a later edition of the same translation, printed in parallel columns with the Hebrew text and published at Leipsic in the year 1740. The division into chapters and verses in the Hebrew-Latin edition varies in at least one instance from that of the sole-Latin edition (see, for instance, *Isaiah* xv.). Both differ frequently from the division adopted in the English Bibles. In order to prevent the confusion experienced heretofore in the use of this little work in Bible study, the English division has been adopted in this translation, all the references to chapters and verses being changed in adaptation to the English Bibles. The divisions of the Hebrew and Latin Bibles, as given in the manuscript, are noted in smaller type, "H.B." standing for Hebrew Bible (meaning also the edition of Schmidius of 1740), and "L.B." standing for the sole-Latin Bible (edition of 1696).

The grouping of verses in the Hebrew Bible is more logical than

that in the English Bible. See the summaries of *Isa.* viii., lxiii., lxiv.; *Jer.* viii., ix.; *Ezek.* xx., xxi.; *Daniel* iii., iv.; *Hosea* xiii., xiv.; *Jonah* i., ii.; *Micah* iv., v.; *Nahum* i., ii.; *Malachi* iii., iv. As to the difference in the verse divisions of the Psalms in the Hebrew and English Bibles, see the note on back of the title page to the Psalms.

After completing the summaries of the Prophets and the Psalms, Swedenborg began giving the summaries of the internal sense of the historical portions of the Word, and introduced them with a preface—a feature lacking in the earlier Parts. Perhaps the memoranda on the first pages were intended as material for one. It has seemed so to us, and we have therefore used them as the basis for an introduction to the work, designed more especially for such readers as have not yet the knowledge of the Doctrines of the New Church which is required for an intelligent use of this book.

In presenting this important little volume to the public in its new dress, we feel constrained to join in the following devout sentiment with which the first Latin edition was introduced by the editor:

“TO THE KIND READER.

“Among some of Swedenborg's letters we found the following remarkable and noteworthy reference about the present work:

“‘Once when I was reading this book, celestial angels were present with me, who rejoiced greatly at heart over my intention of publishing it for the common good of the New Church of the Lord Jesus Christ.’

“In order that the joy of the celestial angels may not be vain, we adjudged it highly necessary to make this very useful little book public. Deign to receive the new treasure with a thankful mind, use it with a pious and sincere heart, and live forever.”

E. J. E. S.

CHRISTMAS, 1899.

L. E. S.

INTRODUCTION.

The Summaries contained in this work presuppose some knowledge respecting the general subject of the internal sense of the Word of God.

The Sacred Scripture contains an internal or spiritual sense, which differs from the literal sense in the same way that the things of heaven differ from the things of the world. The literal sense, by which is to be understood the meaning which ordinarily comes to the reader as he peruses the narratives and prophecies of the Scriptures, treats, for the most part, of occurrences in the natural world, such as the history of the Israelitish people, and the history and deeds of our Lord and Saviour. But the internal sense treats of things heavenly and Divine, that is to say, of such things as relate to the soul-life of man, to the church as a spiritual entity, to the angelic life in heaven, and to the inner life of our Lord Jesus Christ.

The natural sense as a whole is said to "correspond" to the spiritual sense, every single particular of the literal sense corresponding to some detail of the internal sense.

The existence of an internal sense may be perceived from many passages in the Scriptures.

On the occasion of the memorable journey which the Lord Jesus Christ took after His resurrection, when He met and accompanied the two Apostles on their way to Emmaus,

"Beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself" (*Luke xxiv. 27*).

The Lord Jesus Christ here indicates that all the Scriptures treat of Him; and if all, then even those passages from the surface meaning or literal sense of which this may not appear, in some hidden way still treat of Him. The memoranda on page 4 refer to evidences of this great and most important truth respecting the Lord, which is fundamental to the Christian Church, and essential to its life and prosperity. In keeping with this vital truth, the term "the Lord" is uniformly used in this and all the other works of the New Jerusalem to designate the Lord God Jesus Christ. He is the God of the Sacred Scripture. He is the One and Eternal God incarnate, who assumed the flesh for the purpose of revealing Himself in His own Personality to mankind, and of meeting, through the assumed human, the hells, whose influence, like that of a successful rebel host, at that time dominated mankind, to the exclusion of all heavenly and even Divine influences. The incarnation was for the further purpose of overcoming the hells, and reducing them

to subjection and obedience to the Lord. The conflict with the hells, their overthrow, the consequent establishment of order in the spiritual world, the formation of a New Heaven, and the derivation therefrom of a new spiritual church on earth to take the place of the Jewish Church, that had come to a miserable end,—all taken together constituted the Divine work of Redemption. These things are treated of throughout the Scriptures. They are brought to view in a general way by the summaries that make up this book.

The Lord's Divinity was proclaimed by the angelic messenger who was sent to announce His conception to the virgin Mary,

"The angel Gabriel said unto Mary, The Holy Spirit shall come upon thee, and the virtue of the Most High shall overshadow thee; wherefore also the Holy Thing that shall be born of thee shall be called the Son of God" (*Luke i. 5*).

The babe born of Mary was conceived,—not, as we have been led to conclude from the theology hitherto prevailing in the Christian Church, by an eternal God the Son, the second in a supposed trinity of Divine Persons,—but by the Most High, the only God Himself; the "Son of God" being the appellation given to the human nature born of Mary: the clothing in which the Most High deigned to appear to men, a clothing woven of Mary's blood and substance.

Every human being derives his soul from the father, and his body from the mother. The soul is a graft of the father's soul, and, like the parent soul, it is not inherently possessed of life, but is a spiritual organism receptive of the life that inflows into all of God's creatures from Him who is the one and only source of life. In the case of Jesus Christ, His soul was not from the Father; it was the Father Himself, for the Infinite cannot be divided, there can be no off-shoot from It: "The Holy Spirit" came upon Mary, "the virtue of the Most High overshadowed" her, therefore the Holy Thing born of her was called "the Son of God." The soul of Jesus Christ was God Himself. For this reason,

The Child born to us, the Son given to us, is called "God, . . the Father of eternity" (*Isa. ix. 6*).

The Lord Jesus Christ testified that the soul that dwelt within Him was the everlasting Father, when He said,

"The Father that dwelleth in Me, He doeth the works" (*John xiv. 10*).

No man would say of his parent that he dwells within him, for the soul of a mortal is not the father, but from the father. And since the Father was in the Lord Jesus Christ, as the soul is in the body, therefore when Philip, who had heard Him say so much about the Father, finally asked Him, "Show us the Father," the Lord answered,

"Have I been so long time with you, and hast thou not known Me, Philip? he that hath seen Me hath seen the Father; how sayest thou then, Shew us the Father?" (*John xiv. 8, 9*)

The Father and the Son are frequently spoken of as though they were two distinct beings, and Jesus Christ Himself frequently prayed

to the Father and referred to Him as to a Person different from Himself. This form of speech is often employed in the following Summaries, in adaptation to the language of the New Testament, and we read of many Psalms that they are "prayers of the Lord to the Father." Occasionally the explanation is suggested that this means that the Human prayed to the Divine.

The human assumed by the Infinite God was at first merely human and finite, and hence such a distinction existed between this human and the inner Divine Soul, that, in states when the distinction was very evident, the intercourse between the two is represented as the speech between two distinct persons. The human, being assumed from a finite human being who shared the hereditary taint of the house and family of David, was itself full of inherited inclinations to evil. But these inherited forms were successively put off, and to the extent in which they were put off, interior and finally Divine forms took their place from the Divine that dwelt within. This process involved alternating states. In the one state the Human prayed to the Divine (or the "Son" to the "Father"). In the other state the Human spake with the authority and power of the Divine Itself. The first state, in which "He poured out His soul unto death" (*Isa.* liii. 12), is called the state of "exinanition," or of "humiliation;" the other state is called the state of "glorification." The death of merely finite tendencies, resulting finally in the death or dissipation of the very material of which the body had been organized, while the body itself remained as an organization of Divine substance, involved the resurrection of this body of organized "flesh and blood," which flesh and blood was now no longer material, but Divine—the Divine Human.

Without the state of humiliation the Lord could not have been crucified, but this state of final exinanition was followed by the state of complete glorification, which, being the state in which the human was lifted up from its finite state into the infinite glory of the Divine Itself, and thus united to It, is also called the state of "union." The Lord was in this state when He was transfigured before the three disciples on the Mount, and also when He performed miracles, and whenever He said that the Father and He were one, and that the Father was in Him and He in the Father, that all things of the Father are His; and, when the union was completed, that He had power over all flesh (*John* xvii. 2), and all power in heaven and earth (*Matth.* xxviii. 18).

The glorification of the Son, or the union of the Human with the Divine, is the very climax of the inner history of the Lord; it is the most excellent of all teachings of the church; it calls for the profoundest veneration. In the following work, summaries that tell of it are especially marked by an "N.B." placed opposite them in the margin by Swedenborg. (See Psalms ii. 10-12; xxiv. 7-10; xlv. 7, 8; lxxii. 17; lxxxix. 26-29, 35-37; cx. 4-7; cxxxii. 9, 10.)

This sublime teaching of the New Jerusalem has been treated of at some length in this Introduction, because it is necessary to a proper understanding of the Summaries, and also because these two states are especially referred to in the memoranda on page 4, where some of the

places in the Gospels, as also in the Psalms, referring to these two states, are noted by Swedenborg. These citations are doubtless inserted here in order to show the internal and essential unity of the Word of both Testaments: one in that they both witness to the love and wisdom and life of the one Lord God Jesus Christ, who is the true God and eternal life, the God of both Testaments.

The passages in the Gospels refer to the records of the Lord's prayers to the Father, indicating the state of His humiliation and the intimate connection of such prayers with the succeeding state of union with the Divine, or glorification of the Human. While the literal sense of the Gospels thus witnesses to the two states of the Lord in His Human, the internal sense of the Old Testament, summarized in this work, notably of the Psalms, treats of the same states with great fullness.

The passages in the Psalms referred to on page 4, clear away any doubt that the internal sense of the Psalms so treats of the Lord. Let us consider them.

In Psalm lxi. 21 we read, "They gave me gall for my meat; and in my thirst they gave me vinegar to drink." The enlightenment vouchsafed to even the most simple reader enables him to recognize in this verse a prophecy of the Lord Jesus when He was brought to Golgotha to be crucified, and

"They gave Him vinegar to drink mingled with gall" (*Matt.* xxvii. 34).

David, writing the Psalm from inspiration, represented the Lord who was to come into the world, and by referring to his own personality, foretold what would happen to Him who was to be

"The root and offspring of David" (*Rev.* xxii. 16), but who was, nevertheless, David's Lord (*Mark* xii. 36, 37).

The verse in the Psalm is not true literally, but it is true prophetically. We are reminded here of the statement in the present work prefatory to the summaries of the Psalms,

"It should be known, that as by David the Lord is meant, so where David speaks in the Psalms, the Lord is signified in the spiritual sense."

The same remarks apply to the next reference on page 4, Psalm xxii. 16-18, "Dogs have compassed me about, the assembly of the malignant have surrounded me: they pierced my hands and my feet. I may tell all my bones; they look, they stare upon me. They parted my garments among them, and cast lots upon my vesture." There is no historical evidence, and not the slightest probability, that David, even when most harrassed by his enemies, had his hands and feet pierced, and that his garments were divided among his enemies, and lots cast upon his vesture. But when the Lord Jesus Christ was crucified, the nails pierced His hands and feet; and

They "parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots" (*Matt.* xxvii, 35).

Here David is called outright a prophet. What he had said about himself was not literally true, but it was prophetic of what was done to the Lord. Thus David, as a prophet, represented the Lord.

In Psalm xxxv. 19, David says, "Let not them that are mine enemies of a lie rejoice over me: neither let them wink with the eye that hate me without a cause." On the memorable occasion of the Last Supper, when the Lord foretold His death, and the hatred borne Him, saying,

"If I had not done among them the works which none other man did, they had not had sin, but now have they both seen and hated both Me and My Father;" He added, "But that the Word might be fulfilled that is written in their Law, They hated Me without a cause" (*John* xv. 24, 25),

So the Lord Jesus Christ fulfilled in His own Person what David had said of himself in a representative capacity, and the Lord's fulfilment carried with it all the import of Divine love and mercy that had aroused the malignant hatred of His wicked and causeless enemies.

And finally, the words in Psalm cxviii. 22, 23, "The stone rejected of the builders is become the head of the corner; this is the Lord's doing, it is wonderful in our eyes," are quoted by the Lord (*Matt.* xxi. 42), as applying to Himself.

Since, then, from the recorded fulfilment of these Old Testament prophecies it is clear that David wrote prophetically of the Lord, representing Him in his own person, we may justly conclude that all of the Psalms treat of the Lord, and that this is what is meant by the Lord's expounding "in all the Scriptures the things concerning Himself." And if David so represented the Lord when he spoke in the Psalms, why not when he is spoken of in the two books of *Samuel* and in *Kings*? David's enemies represented the Lord's enemies, not only the Jews, that, like dogs, compassed Him about and clamored for His life, but principally the powers of evil in hell from whom come evil influences to men on earth. David's prayers and lamentations represented the Lord's prayers and temptations; David's victories over his enemies represented the Lord's victories over the hells, over Satan and the Devil; David's exultant Psalms voiced prophetically the joy of the Lord over the accomplishment of the glorious work of redemption. And since David as king and as prophet represented the Lord, is it unreasonable to conclude that all the other prophets and kings likewise represented Him? The hard things that the prophets often bore but represented the cruel things which the Word, and thus the Lord as the Word, bore from His rebellious and sinful people. The prophets represented the Lord; the people, and even the land itself, represented the church.

Everything written in the Word has reference to the Lord:

"From *Isaiah* to *Malachi* there is not anything which is not about the Lord, or in the opposite sense, opposed to the Lord" (*Doctrine concerning the Lord*, n. 2).

The state of the church is gauged by its knowledge and acknowledgment of the Lord, and therefore the Word treats also of the states of

the church. In the following Summaries, while those of the Psalms treat more especially of the Lord, those of the Prophets treat more especially of the states of the church. All the spiritual contents of the prophetic books may be summed up in the six propositions given on page 6, stated more fully in the extract from the *Doctrines concerning the Lord* (n. 3), quoted on page xv.

The internal sense of the Word, being free from the many paradoxes and appearances of truth of the literal sense, and presenting the Divine truth in the light in which it appears to the angels in heaven, constitutes the doctrine of genuine truth for the church. For this reason the general summing up of the internal sense on page 6 agrees perfectly with "The Faith of the New Heaven and the New Church in its Universal Form," which is prefaced as "face, gate, and summary" to *The True Christian Religion, containing the Universal Theology of the New Church*, where it is given in the following comprehensive form :

"The Lord from eternity, who is Jehovah, came into the world that He might subjugate the hells and glorify His Human. Without this no mortal could have been saved ; and they are saved who believe in Him."

The topics on page 6, which stand at the head of the Summaries in the manuscript, are given in a more amplified form on the preceding page of the manuscript, where we find a list of sixteen subjects (see folder, page 4), giving thus more fully the universals of the faith of the New Heaven and the New Church. The relation of this "TABLE OF SUBJECTS" to the Summaries is described in the EDITOR'S PREFACE.

In conclusion, a word respecting the rank of this work in the order pervading the theology of the New Church, and respecting its use to the expositor of the Word, and to every reader of our Heavenly Father's Book.

The place of this work in the general system of the Doctrines of the New Jerusalem is made clear by an analysis of those works which present the internal sense in serial form, namely, the *Arcana Coelestia*, the *Apocalypse Revealed*, and the *Apocalypse Explained*. The *Apocalypse Revealed* offers a good example. Here, at the head of every chapter, we find the "Spiritual Sense of the contents of the whole chapter ;" then follow the "Contents of the single verses," and finally the elaborate explanation adapted to the reason and understanding of man, and confirmations and illustrations from the literal sense of the Word and from the phenomena of nature and experiences of human life. The Summaries contained in the work before us answer to the "Contents of the whole chapter." These Summaries give, therefore, the key to the internal sense of all the Prophets and Psalms.

These contents are the guide for applying the science of correspondences which gives the spiritual signification of the particular words of Sacred Scripture. By following this guide, the danger of violating the spiritual sense by exploring it from one's own intelligence may be guarded against, of which danger we have the following wholesome warning :

"By means of some correspondences known to man he can pervert that sense, and even force it to confirm falsity; and this would be to offer violence to Divine Truth, and thus also to heaven in which it dwells" (*True Christian Religion*, n. 208, 230).

The use of the Summaries in connection with the reading of the Sacred Scriptures, seems to be indicated in teachings like the following :

"The Word conjoins man to heaven, and through heaven with the Lord, since all things in the sense of the letter correspond to things celestial and spiritual in which are the angels, with whom there is no communication if the Word is applied only according to the letter, and not at the same time according to some doctrine of the church, which is the internal of the Word" (*Arcana Coelestia*, n. 9410).

"From the first chapter of *Isaiah* to the last of *Malachi*, and in the *Psalms of David*, every verse communicates with some society of heaven, and thus the whole Word with the universal heaven" (*True Christian Religion*, n. 272).

"If man knew that there is an internal sense, and would think from some knowledge of it when he is reading the Word, he would come into interior wisdom; and would be still more conjoined with heaven because he would thereby enter into ideas like the angelic ones" (*Heaven and Hell*, n. 310; cf. *Arcana Coelestia*, n. 3316).

E. J. E. S.

INTIMATIONS OF THIS LITTLE WORK FOUND IN OTHER WORKS OF EMANUEL SWEDENBORG.

[CONCERNING THE LORD, n. 37.]

It is allowable to mention that it has been granted me to go through all the Prophets and the Psalms of David, and to examine each single verse, and to see what is there treated of, and it was seen that nothing else is treated of but the church established and to be established by the Lord, the Lord's advent, combats, glorification, redemption and salvation, and heaven from Him, together with their opposites. Because all of these are the Lord's works it appeared that the whole Sacred Scripture is concerning the Lord, and hence that the Lord is the Word.

[CONCERNING THE LORD, n. 2.]

Because the Word is the Lord Himself, therefore each and every thing of the Word has been written about Him alone; from *Isaiah* to *Malachi* there is not any thing that is not concerning the Lord, or in the opposite sense, against the Lord.

[CONCERNING THE LORD, n. 3.]

It shall here be told briefly what respecting the Lord is treated of in all the Prophets of the Old Testament, from *Isaiah* to *Malachi*, in general and specifically.

(I.) That the Lord came into the world in the fulness of times, which was when He was no longer recognized by the Jews, and because of this, when nothing of the church yet remained, and unless the Lord had then come into the world and revealed Himself, man would have perished in eternal death; for He says in *John* :

“ Unless ye believe that I am, ye shall die in your sins ” (viii. 24).

(II.) That the Lord came into the world to effect a last judgment, and thereby subjugate the hells then dominant, which was done by combats, that is, by temptations admitted into His human from the mother, and by continual victories at that time; and unless the hells had been subjugated no man could have been saved.

(III.) That the Lord came into the world to glorify His Human, that is unite it to the Divine which was in Him from conception.

(IV.) That the Lord came into the world to establish a new church, which should acknowledge Him as the Redeemer and Saviour, and be redeemed and saved by love and faith in Him.

(V.) That at the same time He set heaven in order, so that it might make one with the church.

(VI.) That the passion of the cross was the last combat or temptation, by which He fully conquered the hells, and fully glorified His Human.

[THE TRUE CHRISTIAN RELIGION, n. 272; CONCERNING THE SACRED SCRIPTURE, n. 113.]

By much experience it has been granted me to know that by means of the Word man has communication with heaven. While I read the Word through from the first chapter of *Isaiah* to the last of *Malachi*, and the *Psalms of David*, and kept my thought on their spiritual sense, it was given me to perceive clearly that every verse communicated with some society of heaven, and thus the whole Word with the universal heaven; from which it was evident, that as the Lord is the Word, heaven is also the Word, since heaven is heaven from the Lord, and the Lord, through the Word, is all in all of heaven.

[CONCERNING THE WORD, n. 10.]*

That all things of the Word correspond to all things of heaven has been granted me to perceive from this, that every chapter in the prophetic Word corresponds to a particular society of heaven; for when I went through the propheticals of the Word from *Isaiah* to *Malachi*, it was granted me to see that the societies of heaven were stirred up in their order and that they perceived the spiritual sense corresponding to them; from these and from other evidences it was made clear to me that there is a correspondence of the entire heaven with the Word in a series.

[See also n. 18; and CONCERNING THE SACRED SCRIPTURE, n. 64.]

[CONCERNING THE SACRED SCRIPTURE, n. 97.]

The Divine truth in the Word and its character are depicted by the "cherubs" in the first and in the ninth and tenth chapters of *Ezekiel*; but because the significance of each single part of the description of them can be known only to him to whom the spiritual sense has been opened, it has been disclosed to me what all those things that are said of the "cherubs" in the first chapter of *Ezekiel* signify in brief, which are these:

The external Divine sphere of the Word is described (verse 4);
It is represented as a man (verse 5);
Conjoined to things spiritual and celestial (verse 6);
The natural of the Word, what it is (verse 7);
The spiritual and celestial of the Word conjoined to its natural, what it is (verses 8, 9);
The Divine love of celestial, spiritual and natural good and truth therein, separately and together (verses 10, 11);
They look to a one (verse 12);
The sphere of the Word from the Lord's Divine good and Divine truth, from which the Word has its life (verses 13, 14);

* A work not yet published in the English language. Published in Latin in 1854.

The doctrine of good and truth in the Word and from the Word (verses 15-21);
The Divine of the Lord above it and in it (verses 22, 23);
And from it (verses 24, 25);
The Lord is above the heavens (verse 26);
And the Divine love and Divine wisdom is His (verses 27, 28).

These summaries have even been compared with the Word in heaven, and are in conformity with it.

[See also THE APOCALYPSE REVEALED, II. 239.]

[THE APOCALYPSE REVEALED, n. 859.]

.... As the spiritual sense has been disclosed to me, it shall be opened ... what those things signify that are contained in chapters xxxviii. and xxxix. of *Ezekiel*. In chapter xxxviii. in *Ezekiel* are these things:

Those are treated of who are in the sense of the letter of the Word only, and in a worship therefrom that is external without any internal; this is "Gog" (verses 1, 2);
All things and each thing of that church will perish (verses 3-7);
That worship will invade the church, will vastate it, and thus it will be in externals without internals (verses 8-16);
The state of the church is consequently changed (verses 17-19);
The truths and goods of religion will therefore perish, and falsities will take their place (verses 20-23).

In chapter xxxix. of the same are these things:

Those who are in the sense of the letter of the Word only and in external worship will come into the church: these are "Gog," but they will perish (verses 1-6);
This will take place when the Lord comes and establishes a church (verses 7, 8);
This church will then disperse all their evils and falsities (verses 9, 10);
It will utterly destroy them (verses 11-16);
The new church that will be established by the Lord will be instructed in truths and goods of every kind, and will be imbued with goods of every kind (verses 17-21);
And the former church will be destroyed on account of evils and falsities (verses 23, 24);
Then a church will be gathered together by the Lord from all nations (verses 25-29).

But something shall be said about those who are in an external worship without internal spiritual worship,....

[THE APOCALYPSE REVEALED, II. 43.]

In *Zechariah* (chap. iv.), the "candlestick" signifies a new church to be established by the Lord, since it signifies the new house of God, or the new temple, as appears from what there follows, and by the "house of God" or the "temple" is signified the church, and in the highest sense the Divine

Human of the Lord, as He Himself teaches (*John* ii. 19-21, and elsewhere). But it shall be told what is signified in order in chapter iv. of *Zechariah*, when the "candlestick" was seen by him :

The things contained in verses 1 to 7 signify the enlightenment of the new church by the Lord from the good of love by means of truth, "olive trees" signifying here the church in respect to good of love ;

The things in verses 8 to 10 signify that these things are from the Lord, "Zerubabel," who was to build the house, thus the church, representing the Lord ;

The things in verses 11 to 14 signify that in that church will also be truths from a celestial origin.

This explanation of that chapter has been given to me through heaven by the Lord.

[THE APOCALYPSE REVEALED, II. 707.]

In *Zechariah* (chap. xii.) . . . the coming of the Lord and the end of the Jewish Church and the beginning of a new church to be established by the Lord, also the collision between those churches are treated of. . . . As the series of things in that chapter and in the two that follow in that prophet has been disclosed to me through the spiritual sense, it shall be stated, but in a brief summary. In chapter xii., in *Zechariah*, in the spiritual sense it is set forth :

That the Lord is to form a new church (verse 1) ;

That there will then be nothing of doctrine in the old church, and therefore they will shun it (verses 2, 3) ;

That there will be no longer any understanding of truth except with those who are in the Word, and who are of the new church (verse 4) ;

That these will learn good of doctrine from the Lord (verse 5) ;

That the Lord, by means of the truths of the Word, will then destroy all falsities, so that the doctrine of the new church may teach nothing but truth (verses 6, 7) ;

That the church will then be in doctrine concerning the Lord (verse 8) ;

That then He will destroy all men and all things opposed to that doctrine (verse 9) ;

And that there will then be a new church from the Lord (verse 10) ;

And that all things and each thing of the church will then be in mourning (verses 10-14).

These are the contents of chapter xii. in the spiritual sense. The contents of the following chapter (xiii.) are as follows :

That the Word will be for the new church, and it will be open to them (verse 1) ;

That falsities of doctrine and of worship will be utterly destroyed (verses 2, 3) ;

That the old prophetic or doctrinal will cease ; and that falsities of doctrine will be no more (verses 4, 5) ;

That the Lord will be slain by those who are in the old church with the intention that those who believe in Him may be scattered (verses 6, 7) ;

That those who are of the devastated church will perish, and that those who are of the new church are to be purified and taught by the Lord (verses 8, 9).

These are the contents of chapter xiii. in the spiritual sense. The contents of chapter xiv. are as follows :

Concerning the combats of the Lord against the evil, and their dispersion (verses 1-5);

That there will then be no truth, but from the Lord [there will be] Divine truth (verses 6, 7);

That Divine truth will go forth from the Lord (verses 8, 9);

That truth will be multiplied in the new church, and there will be no falsity of evil there (verses 10, 11);

That he who fights against these truths will place himself in falsities of every kind (verse 12);

That there will then be a destruction of all things of the church (verses 13-15);

That there will then be a drawing near to the worship of the Lord, even by nations that are external natural (verses 16-19);

That there will then be intelligence from good of charity, from which is worship (verses 20, 21).

These are the contents of the three chapters xii., xiii., xiv. of *Zechariah* in the spiritual sense, that have been disclosed, because in them the last state of the old church and the first state of the new church is treated of.

SUMMARIES OF THE INTERNAL SENSE

OF

The Prophetical Books

The Psalms of David

Historical Parts of the Word

[Table of Subjects.]

[The gothic figures (1, 17, 5-7-8, etc.,) in the margin of the following pages refer to the Subjects on this folder.]

The things that follow [in this little work treat of]:

- 1 The Lord's advent.
- 2 The successive vastation of the church.
- 3 The church totally devastated, and its rejection.
- 4 The rejection of the Lord by the church.
- 5 Temptations of the Lord in general.
- 6 Temptations even to despair.
- 7 The combats of the Lord with the hells.
- 8 Victory over them, or their subjugation.
- 9 The passion of the cross.
- 10 The glorification of the Human of the Lord, or its union with the Divine.
- 11 A new church in place of the former.
- 12 A new church together with a new heaven.
- 13 The state of humiliation before the Father.
- *15 A last judgment by the Lord.
- 16 Celebration and worship of the Lord.
- 17 Redemption and salvation by the Lord.

* EDITOR'S NOTE.—No. 14 is crossed out by Swedenborg in his MS., and is never referred to in the text. It reads, "The state of union with His Divine," which is the same as No. 10.

THE LORD'S STATE OF HUMILIATION.

HIS PRAYING TO THE FATHER.

He prayed to the Father

(*Matthew* xiv. 23; *John* xvii. 9, 15, 20; *Luke* v. 16; *xxii.* 37-47; *Mark* i. 35; vi. 46; xiv. 32-39);

and upon the cross, that He be not forsaken; and elsewhere.

He was then conjoined to His Divine: as when He was baptized heaven was opened

(*Luke* iii. 21);

when He was transfigured He also prayed

(*Luke* ix. 28, 29);

and when He prayed concerning glorification it was said that He was glorified and should be glorified further

(*John* xii. 28).

If they asked [anything] in the name of the Lord, that He would do [it]

(*John* xiv. 13, 14).

From David:

They gave Him gall [*Ps.* lxix. 21 (H.B. 22)].

They divided His garments [*Ps.* xxii. 18 (H.B. 19)].

They hated Him without a cause [*Ps.* xxxv. 19].

The stone that the builders rejected (*Ps.* cxviii. 21, 22).

The Prophetical Books

[CONTENTS OF THE PROPHETICAL BOOKS.]

[See Doctrine concerning the Lord, n. 3.]

- I. THE CHURCH DEVASTATED.
- II. COMBATS WITH THE HELLS, OR TEMPTATIONS.
- III. THE LAST, WHICH WAS THE PASSION OF THE CROSS.
- IV. THE GLORIFICATION OF THE HUMAN.
- V. A NEW CHURCH.
- VI. A NEW HEAVEN.

Isaiah.

CHAPTER I.

Verses Subjects*

- 1-8 3 The church has been vastated by evil of life,
 9 3 so that there is little of a residue.
 10-15 3 Therefore their external worship is of no avail.
 16-19 3 Exhortation that they should repent of the evil of
 life, and thus they will receive good.
 20-23 3 They falsify the Word.
 24-27 1-11 The Lord when He comes will destroy them, and
 will establish the church with others:
 28-31 3 This when nothing of the church remains with them.

CHAPTER II.

- 1-5 1-12 The coming of the Lord, and a new heaven and a
 new church at that time, are openly treated of,
 6-9 1-3 because in the former church there is nothing but
 falsity and evil of falsity.
 10-18 1-3-15 The coming of the Lord is openly treated of: He
 will destroy all who are in the love of self and in
 the pride of their own intelligence.
 10, 19-21 15 The last judgment is openly treated of, and the cast-
 ing down of the evil into hell.
 22 15 Something concerning the separation of the good
 from them.

CHAPTER III.

- 1-7 2 There will be a lack of knowledges (*cognitiones*) of
 good and truth,
 8-12 2 because they are in evils and in things falsified.

* EDITOR'S NOTE.—The figures in this column index the general subject or subjects of each line in the manuscript, and refer to the Table of Subjects on the folder attached to page 4.

Verses Subjects

- 13, 14 15 The Lord will come to judgment,
 15-26 15 and He will cast into hell those who have perverted
 the truths of the Word.

CHAPTER IV.

- 1-3 12 There will then be from the Lord a new thing of the
 church,
 4-6 12 and providence that the Word be not perverted still
 further.

CHAPTER V.

- 1, 2 2 A church full of truths and goods from the Word was
 instituted by the Lord.
 3, 4, 7 2 It became perverted.
 [5, 6,] } 2 It is destroyed still further by falsifications of the
 7-15 } truth and good of the Word.
 16, 17 111 The Lord will come and give the church to others.
 [18, 19,] } 15 Those who perverted the truths and goods of the
 20-30 } church will perish from falsities and evils of every
 kind.

CHAPTER VI.

- 1-4 [1] The Lord appeared in the midst of His Divine truth,
 which is the Word.
 5-8 2 The doctrine of the church, derived from the Word
 not understood, was impure.
 9-13 2 It is foretold that all understanding of the Word would
 perish, so that at last it would no longer be known
 what truth and good are in the church.

CHAPTER VII.

- 1-6 2 Ignorance of truth and non-understanding of the Word
 will enter and begin to destroy the church.
 7-9 3:2 It is foretold that this will not take place as yet,
 10-16 3:1 but it will at the time when the Lord comes into the
 world.
 17-20 2:3 Then all understanding of the Word will be perverted.
 by knowledges (*scientifica*) and by reasonings from
 them, until nothing remains.

Verses **Subjects**

- 21, 22 11:3 Then truth will be taught in all abundance.
23, 24 11:3 The church will then be wholly devastated.
25 11:3 It will be otherwise with those who receive.

CHAPTER VIII.

- 1-4 2:3 It is foretold that that time knowledge (*cognitio*)
and perception of truth will perish, 11-
5, 6 2:3 because they are not willing to understand the Word
in simplicity.
7-12 2:3 By reasonings from falsities the whole church will
perish, until conjunction with God will no longer
take place;
13-16 4 and they will not know the Lord, who is the Word
and the church.
17-21 11 Nevertheless, others will know the Lord, who reject
falsities, and put away things falsified,
CH. IX. I 11 and who, by combats against evils and falsities, re-
H.B. viii. 23 ceive reformation;
CH. VIII. 22 3 although the church there is nothing but falsity.
H.B. viii. 22

CHAPTER IX.

- I** **II** [See above, before chap. viii., verse 22.]
2-4 **I-II** The coming of the Lord, and the new church which
H.B. ix. 1-3 will receive Him,

5 **I-II** but not the old church, which has been destroyed.
H.B. 4
6, 7 **II** The Lord, who is described, will do all things, and
H.B. 5, 6 He will protect from falsities and evils.

8-2 I **3** The old church, from its own intelligence, will falsify
H.B. 7-20 and pervert every truth and good of the Word
 and thus of the church, even until nothing remains.

CHAPTER X.

- 1, 2 2 The further vastation of the church, by their taking away stealthily from others the truths and goods of the church.
- 3, 4 5:2 They will perish at the time of the last judgment.

- | Verses | Subjects |
|-----------|---|
| 5-11 | 2 They pervert truths by reasonings from their own intelligence. |
| 12-19 | 15-3 At the time of the last judgment such are to be utterly destroyed by the Lord, so that scarcely anything of natural truth will remain with them. |
| 20-22, 24 | 17-3 Those who believe in the Lord are to be saved, |
| | 12 and to be protected lest they be taken captive by confirmations of falsity through reasonings ; |
| 23, 25-34 | 12 because the whole church has been devastated by knowledges (<i>scientificæ</i>) that pervert the truths of the church and confirm falsities. |

CHAPTER XI.

I THE COMING OF THE LORD.

- | | |
|-------|--|
| 1-5 | 15 He will judge from Divine wisdom ; and will save the faithful and destroy the unfaithful. |
| 6-9 | 12 The state of innocence that those in the heavens have who trust in Him. |
| 10-12 | 11-12 Those who are in falsities from ignorance, and have not suffered themselves to be led astray by falsities and evils, will draw near to the Lord. |
| 13-15 | 11-12 The church will then understand the Word, and will shake off falsities of every kind. |
| 16 | 11-12 These falsities will no longer hurt them |

CHAPTER XII.

- | | |
|-----|--|
| 1-6 | 16 Confession and celebration of the Lord on account of salvation. |
|-----|--|

CHAPTER XIII.

IN THIS CHAPTER, CONCERNING THE ADULTERATION OF GOOD AND TRUTH, WHICH IS "BABEL" [OR "BABYLON"].

- | | |
|-------|--|
| 1-3 | 1 The Lord will come in Divine power, |
| 4-9 | 15 for grievous judgment upon those that have utterly departed, to destroy them, |
| 10-12 | 15 because there is no longer any good and truth remaining with them. |
| 13-18 | 15 Therefore all will perish with their evils and falsities, |
| 19-22 | 15 and abide in hell, where there are direful and horrid evils and falsities. |

CHAPTER XIV.

Verses. Subjects

- 1-3 12 The new church that is to be established.
- 4-6 15-3 The judgment upon those who have adulterated the goods of the church and profaned its truths, which are "Babel" [or "Babylon"].
- 7-12, } 15-3 The casting of them down into hell, where they are
15-21 } the worst of all.
- 13, 14 15-3 Their pride, that they wish to have dominion with God over heaven.
- 22, 23 15-3 Their horrible end.
- 24-27 15-3 Those who by reasonings from their own intelligence destroy the truths of the Word and profane them, are to be destroyed.
- 28-32 15 THE JUDGMENT UPON THOSE WHO MAKE RELIGION TO CONSIST IN NOTHING BUT KNOWLEDGES (*cognitiones*). THESE KNOWLEDGES ARE "PHILISTEA."
- 30, 32 12 When they are removed the church will be safe.

CHAPTER XV.

- 15-3 THE LAST JUDGMENT UPON THOSE WHO HAVE REJECTED THE GOODS OF CHARITY, AND HAVE PERVERTED THE GOODS OF THE WORD, WHO ARE MEANT BY "MOAB."
- 1-9 15-3 Their destruction.

CHAPTER XVI.

- 1, 2 4 The Lord is not acknowledged by them.
- 3-5 15 They will remain until the coming of the Lord, and are then to be judged.
- 6-14 15 Of what quality they are, and of what quality they will be after their end.

CHAPTER XVII.

- 2 THOSE WHO PLACE RELIGION IN NOTHING BUT KNOWING KNOWLEDGES (*scientia cognitionum*), WHICH IS "DAMASCUS."
- 1, 2 2 They are to be destroyed.
- 3 11-2 This [knowledge] will be serviceable to the new church.
- 4-6 11-2 The knowledge of knowledges will then be rare,

<i>Verses</i>	<i>Subjects</i>
7, 8	11-2 but they are to be instructed by the Lord.
9-14	11-2 Those who do not suffer themselves to be instructed by the Lord will lack all things, and will seize upon falsities for truths.

CHAPTER XVIII.

2 THOSE WHO ARE WILLING TO BE IN BLIND IGNORANCE RESPECTING THE THINGS OF SALVATION. SUCH ARE "CUSH" [OR "ETHIOPIA"].

- | | |
|------|--|
| 1, 2 | 2 Their quality. |
| 3-6 | 3 When the church will be established, they will be rejected as worthless. |
| 7 | 11 On the other hand, those who are in ignorance from not having the church, will draw near to the Lord. |

CHAPTER XIX.

2 THOSE WHO, OUT OF A MERE SCIENCE OF SUCH THINGS AS BELONG TO THE WORD AND THE CHURCH, MAKE A RELIGION FOR THEMSELVES, AND ENTER INTO IT; THIS RELIGION IS "EGYPT."

- | | |
|-------------|---|
| 1-4 | 2 From this come controversies and heresies; and such men enter into falsities of every kind. |
| 5-10 | 2 All truths will perish with them. |
| [11,] 12-15 | 2-3 Insanity will take the place of intelligence. |
| 15-17 | 15 They will perish. |
| 18-22 | 11 Such knowledges (<i>scientifica</i>) will be of use in the future, when they have been instructed in truths by the Lord. |
| 23-25 | 11-12 Then the spiritual, rational, and knowing faculties will act in unity. |

CHAPTER XX.

2-3

THE SAME.

- | | |
|-----|---|
| 1-6 | 2-3 In consequence of their having been deprived of truths, they will be led astray by reasonings and will be devastated by them of every good of religion. |
|-----|---|

CHAPTER XXI.

- | | |
|-----|---|
| 1-4 | 3 Natural good will no longer remain. |
| 5-7 | 1-11 Expectation of the Lord, when the natural [of man] will first be imbued with truths from good; |

Verses	Subjects
8-10	11 then the rational,
9	3 so far as adulteration of good and truth ceases.
11, 12	11 The coming of the Lord is expected.
13, 14	2-11 Then those who are in ignorance will have knowledges (<i>cognitiones</i>) of good and truth.
15-17	11-2-3 He will come when all knowledges (<i>cognitiones</i>) of truth and good perish, until very little is left.

CHAPTER XXII.

2

SELF INTELLIGENCE.

1-7	2 The truths of the church are destroyed thereby.
8-12	2 The externals of the church are wholly destroyed thereby, until they come into ignorance concerning the Lord.
13-15	2 From the delights of falsity, they will then destroy the senses of the Word.
16-19	2 They will perish.
20-24	2 The power of the Word will remain, guarded by the Lord.
25	2 This also will perish in the church.

CHAPTER XXIII.

2 THE CHURCH WHICH IS TO BE DEVASTATED AND WHICH HAS BEEN DEVASTATED IN RESPECT TO ALL KNOWLEDGES (*cognitiones*) OF GOOD AND TRUTH. THIS IS "TYRE."

1-9	2 There is no longer any truth of the church through knowledges (<i>cognitiones</i>), as before.
10-14	2 It will be devastated still further by reasonings from falsities.
15-17	1-2-3 The devastation of knowledges (<i>cognitiones</i>) of truth will extend, and it will last until the coming of the Lord.
18	11 The knowledges (<i>cognitiones</i>) will then be of service to others.

CHAPTER XXIV.

1-13	3 The church in general is utterly devastated, insomuch that there is no longer anything of the church remaining, but in its place falsity and evil.
14-16	11 Those who are outside of the church will receive enlightenment from the Lord.
16-20	3 The church will utterly perish, and is to be destroyed.

Verses Subjects

- 21, 22 15 They are to be cast into hell.
 22, 23 11-12 There will be a new church from the Lord in place
 of the old.

CHAPTER XXV.

- 1 16 Confession of the Lord,
 2 3 after all things of the church had utterly perished.
 3-5 11 They shall not then perish; and those who are out-
 side of the church shall draw near, and shall be
 protected that they be not infested by them.
 6-8 11 The Lord will disclose truths to them, and will take
 away the blindness that has arisen.
 9-10 16 Confession of the Lord by them.
 10-12 3 Adulteration of the good of the church and of the
 Word will be utterly destroyed.

CHAPTER XXVI.

- 1-4 16 Glorification of the Lord because of the doctrine of
 truth from Him, which they will receive and con-
 fess.
 5, 6 3 The old church, being utterly destroyed, is rejected.
 7-9 1 Consequently the coming of the Lord will then be
 expected.
 10, 11 4 The wicked will not receive.
 12, 13 11 The Lord alone will teach all things.
 14, 15 15 Those who by persuasion establish falsity of doctrine,
 are to be utterly rejected by the judgment.
 16-18 11 They could not grow better prior to this, owing to
 the ignorance in which they are.
 19 11 Nevertheless, they are to be instructed, and will re-
 ceive life.
 19-21 15 They are to be preserved, while, in the meantime,
 those who are in the persuasion of falsity are to
 be destroyed by the last judgment.

CHAPTER XXVII.

- 1 2 There is no longer any truth or good in the natural
 man.
 2, 3 11 Nevertheless the truth of the church must be
 guarded.

Verses	Subjects
4, 5	15 Every evil and falsity will be destroyed on the day of judgment.
6	11 Afterwards there will be a new church
7, 8	11 with those in whom truths have not been completely lost.
8-12	15 In time all true worship will perish, with all truth and good: they will perish on the day of judgment.
12, 13	11 Afterwards there will be a new church that will confess the Lord.

CHAPTER XXVIII.

2 THOSE WHO FROM THEIR OWN INTELLIGENCE HAVE FALSIFIED TRUTHS.
THESE ARE "THE DRUNKARDS OF EPHRAIM."

1, 2	2 Falsities will break in.
3, 4	2 Truths will perish.
5[6]	11 The Lord will teach truths when He comes.
7, 8	3 Then all doctrine will be full of falsities and evils,
9, 10	3 so that they cannot be instructed and taught.
11-13	3 They will reject.
14-16	4 They will laugh to scorn those things that are of heaven and the church, and will reject those things that are of the Lord.
17-21	4-2 Although they will reprobate and not understand, nevertheless they must be taught.
22-29	2-3 They will be taught constantly, and yet will not receive.

CHAPTER XXIX.

3 THE LOST DOCTRINE OF TRUTH OF THE CHURCH. THIS IS "ARIEL."

1-4	3 It will perish even until it is not anything.
5, 6	2-3 Falsities will gain strength and pervert still further, even until the church perishes.
7, 8	2-3 Falsity will appear as truth.
9-12	2-3 Because of falsities they are unable to see truths.
13	2-3 There is external worship without internal.
14	2-3 There is no longer any understanding of truth.
15, 16	3 They will entertain sinister thoughts about God.
17-19	3-11 When the old church perishes, a new one is to be established by the Lord.
20, 21	3 All who are against truth and good will perish.
22-24	11 It will be otherwise with those who will receive the Lord: they will understand truths.

CHAPTER XXX.

Vers. Subjects

- 1-5 2 Those who trust in the knowledge (*scientia*) of the natural man, thus in their own intelligence, lead themselves astray.
- 6 2 The learned or the self-taught :
- 7-10 2 they are led astray by knowledges (*scientiae*), and they recede from the Word,
- 11 2 and from the Lord.
- 12-14 2 Thus they have no truth and thus again no good.
- 15 2 They should have trust in the Lord.
- 16, 17 2 Those who trust in themselves and in their own learning have no intelligence whatever.
- 18, 19 11 The Lord turns Himself to those who trust in Him.
- 20, 21 11 They will be instructed.
- 22 11 They will then reject those things pertaining to self-intelligence.
- 23-26 11 They will then have truth in all abundance, and wisdom.
- 27, 28 15-3 When those who are in the falsities of evil will perish,
- 29, 30 11 they will then come into the delights of truth and good, from the Lord.
- 30, 31 15 There will be a judgment on those who trust in themselves.
- 32, 33 15 Those who have thereby adulterated the Word, will be cast into hell.

CHAPTER XXXI.

- 1 4 Those who trust in their own learning from self-intelligence, and not in the Lord,
- 2 2-4 are against Him ; wherefore they have evil.
- 3 2 They have no understanding of truth, but will fall into falsities.
- 4 15 They are to be destroyed at the time of judgment.
- 5, 6 11 The Lord will then protect those in whom is the church from Him.
- 7 11 Then they will reject falsities and evils.
- 8, 9 15 Those who trust in themselves will perish.
- 9 11 There will be good from the Lord in the new church.

CHAPTER XXXII.

Verses Subjects

- 1 1 When the Lord will reign by means of the Divine truth,
 2-4 11 truth will be acceptable, and there will be understanding of truth,
 5 11 and pretense will cease.
 6, 7 3 Then the falsespeaker will speak falsities, and the malevolent will do evils,
 8 11 and vice versa.
 9-12 11[3] Then all things of the church will cease,
 13, 14 [3] and falsity will be everywhere,
 15-18 11 even until there is Divine truth from the Lord; then there will be truth and good, and protection from falsities.
 19 3 Falsity will continue even unto the end.
 20 11 Not so with those who love truth and good.

CHAPTER XXXIII.

- 1 3 Those who by falsities vastate the truths of the church.
 2 11 The Lord when He comes, will protect His own.
 3, 4 3 The vastators will be dispersed by Him.
 5, 6 11 They will have protection from the Lord by means of Divine truth.
 7-9 3 Devastation of the truth of the church will then continue.
 10 4 They will not care for the Lord.
 11, 12 15-3 Falsities and evils will consume all things of the church.
 13, 14 15 They will fear the last judgment.
 15-17 11-17 Those who do good are to be saved by the Lord.
 18, 19 11 They will not listen to falsities nor believe them.
 20-22 11 They will be of the Lord's church, and there they will have from the Lord an abundance of all things of truth,
 23, 24 11 and of all things of good; and thus no more evil.

CHAPTER XXXIV.

- 1-8 15 A last judgment upon all who are in evil and in falsities therefrom, is described.

Verses Subjects

- 9-15 15 Having been cast down into hell they will abide in
horrid falsities and evils to eternity.
- 16 15 This has been foretold.
- 17 11 It will be otherwise with those who are not such.

CHAPTER XXXV.

- 1-3 11 Those who are outside of the church, and do not
have the Word, are to be accepted, that they may
become a church, and all things of heaven are to
be given to them.
- [4.] 5 11 The Lord will protect and liberate the latter from
the infernals,
- 6-9 11 and while in the midst of them they are to be pro-
tected and saved.
- 10 11 The church will consist of them, and they will have
the good of the church.

CHAPTER XXXVI.

- 1-12 12 Reasonings from falsities have perverted the doc-
trinals of the church,
- 2-6 2 by means of knowledges (*scientifica*) falsely applied,
- 7 2,3 and by abrogation of the representative worship,
- 8-10 2,3 and in consequence, the church has gone away in-
to what is perverse ;
- 11, 12 2,3 the result of this was mere evils and falsities,
- 13-20 2,3 even so that they blasphemed the Lord, [maintain-
ing] that He had no power.
- 21, 22 2,3 This has been made manifest.

CHAPTER XXXVII.

- 1-5 3 Of those who repented, and consulted truths of doc-
trine,
- 6, 7 3, 2, 4 and perceived that those who blasphemed the Lord
will perish.
- 8-13 3, 4 They blasphemed still more violently, as [in the as-
sertion] that He could be of no avail whatever
against them.
- 14-20 3, 11 Those who consulted doctrine from the Word re-
pent, and prayed unto the Lord for help against
the blasphemers,

Verses Subjects

- 21-27 3-15-4 and received answer in their heart, that those who blasphemed the Lord will perish; and this blasphemy is likewise treated of.
- 28, 29 3-15-4 Therefore it will go no farther,
- 30-32 11 because a new church will come into existence in its time;
- 33-35 2 and therefore the old church will not be destroyed as yet;
- 36-38 2[3] nevertheless, they are to be utterly destroyed.

CHAPTER XXXVIII.

- 1-6 2 They repented: therefore they were protected from destruction;
- 7, 8 1 therefore the time of the coming of the Lord has been protracted.
- 9-15 2 The church will nevertheless depart.
- 16-20 2 They are exhorted to repent.
- 21, 22 2 There is still natural good with some.

CHAPTER XXXIX.

- 1-7 3 It is foretold that they will adulterate all the goods of the Word and profane its truths, until nothing of good and truth is left, which is "Babel" [or "Babylon"];
- 8 2 but not as yet,

CHAPTER XL.

- 1-5 1-2-11 The coming of the Lord is foretold, when the good are to be saved, and the evil will perish.
- 6-8 2 Every truth will be banished.
- 9-11 1-11 Prediction concerning the coming of the Lord, and the salvation of those who receive Him,
- 12-14 16 because He is almighty and all-knowing.
- 15-18 16 All men and all things against Him are nothing worth.
- 19, 20 16 One's own intelligence is nothing worth.
- 21-25 16 Dominion over all things is the Lord's, and without Him, all things fall.
- 26 16 He rules the heavens.

<i>Verses</i>	<i>Subjects</i>	
27	16	Why the church is ignorant of this.
28, 29, } 31	16-11	The Lord upholds the church with those who look to Him.
30	2	Those who do not [look to Him], have no power, but fall.

CHAPTER XLI.

1-3	15	Concerning a last judgment executed by the Lord from His Human, in which He was while in the world.
4	[15-10]	[He executed the judgment] by means of His Divine.
5-7	4	Those who were in self-intelligence opposed themselves to Him.
8-10, 13, 14	10	His Human was strengthened by His Divine.
11, 12	7	They will be of no avail whatever against Him.
15, 16	8	They will be totally dispersed.
16, 17	11	Those who confide in the Lord will not fail.
18-20	11	They will have truths and goods in all abundance.
[21,] 22-24	11	The rest will not know, and will have no power.
25, 26	11	Those who are in ignorance of truth, will come to the Lord :
27	11	the church will consist of these.
28, 29	11	Of themselves they are [nothing] but falsity and evil.

CHAPTER XLII.

1-4	1-11	Concerning the Lord, in whom is the Divine, that He will gently lead and teach.
5-8	1-11	He will save by virtue of His Divine.
9-12	1-11	The coming of the Lord is foretold, and the joy of those who will draw nigh to Him, who had previously lived in ignorance.
13-15	7	He will fight for them against the hells, which He will conquer, and He will destroy their power.
16	11	Those who are in ignorance are then to be enlightened.
17	3	Those who trust in their own intelligence, and thus in falsities, are to be driven away.
18-20	1-6-4	The Lord's patience and tolerance is described,
21	1-6-4	and also His justice.

Verses Subjects

- 22-24 11 Then those who were of the church despoiled them of all truths, and they became averse to them.
- 25 9-4 He suffered direful things from them, and endured these things.

CHAPTER XLIII.

- 1 17 Redemption and salvation of those who will be of the new church from the Lord.
- 2 11 Falsities and evils will not hurt them.
- 3-8 11 Those from every quarter and of every kind will come to Him.
- 9 11 This has been foretold.
- 10-13 1 He Himself, who is to come, has foretold it.
- 14 3 He will destroy all who adulterate and profane the goods and truths of the church.
- 15 1 It will be He Himself,
- 16, 17 8 who saves His own, and destroys all the power of hell.
- 18-21 11 From Him will be a new thing, and a new church of those who had previously been in no truths whatever.
- 22-27 4 The church itself did not worship Him, but they wearied Him with sins, which He bore with, from the beginning and also afterwards.
- 28 3 Therefore He will utterly reject the church.

CHAPTER XLIV.

- 1-4 1-11 Those who will acknowledge the Lord will receive the Holy Spirit.
- 5-7 1 He is Jehovah who has foretold that He will do this.
- 8 1 There is no other God.
- 9-11 4 Those who do not worship Him alone are falsifiers.
- 12-20 2 Those who frame for themselves something else of religion from their own intelligence make falsity to appear as truth, and evil as good, whence they have a *quasi* divine worship.
- 21, 22 2 To the Jewish church: it should refrain from such things.
- 23, 24 11-10 To the new church: the Lord alone is the God of heaven and earth.
- 25 3 He rejects such, because they are insane from self-intelligence,

Verses Subjects

- 26 **11** when He establishes His church,
 27 **3** and destroys the old church.
 28 **11** This is from the Lord through the Divine Human,
 who is meant by "Cyrus" in this place.

CHAPTER XLV.

OF THE LORD IN RESPECT TO THE DIVINE HUMAN, WHO IS "CYRUS."

- 1, 2 **8** From His Divine He has omnipotence against all
 things of hell.
 3 **8-10** He has Divine Wisdom,
 4 **8-10** through His Divine, even to ultimates.
 5, 6 **10** He is none other than Jehovah; let all men know
 this.
 7 **10** From Him are all things.
 8 **17** Let them receive Him, that they may be saved.
 9-11 **10** Doubt whether it be so and why it is so, ought not
 to be entertained,
 12 **10** for He Himself is the God of heaven,
 13 **17** and thus He will save men, for they have been
 bound by the hells.
 14 **11** Those who are in ignorance and natural will draw
 near.
 15 **17** Whence salvation thus comes has been hidden.
 16 **4** Those who are in falsities will recede.
 17 **17** Those who are of His church are saved.
 18 **17** The reason why they are thus saved is that man has
 been born for heaven.
 19 **17** This has been foretold in the Word.
 20 **11-4** Those who are in good draw near, and those who
 are in evil recede.
 21, 22 **11-17** The Lord should be received, because He alone is
 God, and from Him alone is salvation.
 23-25 **17** In Him alone is all the life of heaven,
 24 **4** and that life is not in those who are against Him.

CHAPTER XLVI.

2-3 OF THE PROFANATION OF TRUTH, WHICH IS "BEL."

- 1 **2-3** They have affections of falsity and evil.
 2 **2-3** They are no longer able to understand truth.
 3-5 **17** Those who are not of such a character have been
 led by the Lord and are led by Him.

<i>Verses</i>	<i>Subjects</i>
6, 7	2-3 The rest take goods and truths from the Word, and profane them, and make for themselves a religion in which there is no life.
8-12	2-3 They ought to consider, that there is no other religion than that which is commanded in the Word, where all truths are.
13	1-17 The coming of the Lord from whom is salvation, is near at hand.

CHAPTER XLVII.

	8-15	OF THOSE WHO ADULTERATE GOOD AND PROFANE TRUTH, WHO ARE MEANT BY "BABEL" [OR "BABYLON"].
1	8-15	These no longer have dominion.
2, 3	8-15	They may frame falsities of faith and evils of love; but these will be destroyed until they are not;
4	8-15	by the Lord,
5	8-15	Those who profane will be thrust down.
6	3	These falsities and evils have invaded the church, and perverted it.
7	8-15	They believe that they have dominion over all men,
8, 9	8-15	and that their dominion will not cease, by reason of the heinous inventions of worship in which they trust.
10, 11	8-15	They will be utterly destroyed, because they have exalted themselves above all in the world.
12-15	8-15	All the fictions and inventions of worship will avail nothing, because they will be cast down into hell.

CHAPTER XLVIII.

	2	EXHORTATION TO THE CHURCH THAT IS ADULTERATING THE GOODS AND PROFANING THE TRUTHS OF THE WORD, THAT THEY SHOULD DESIST.
1, 2	2	It has been granted them that they may be the church, and that they may acknowledge the Lord, but in vain.
3, 4	2	They have turned away, and this has been declared to them,
5	2	lest, haply, they should believe that they themselves are superior to others,
6, 7	2	and have not known this,
8	2	and yet they have been such from the beginning.
9-11	2	They are not yet to be destroyed, for His own reasons, and the time will yet be prolonged.

Verses Subjects

- 12, 13 10-16 Be it known to them that He is the God of heaven and earth.
- 14-17 1 He is the Lord who will come among those who are adulterating and profaning the Word, and will declare this to them :
- 18, 19 2 if they had obeyed Him they would have had the goods and truths of the church in all abundance :
- 20, 21 2 if they would leave the adulterations and falsifications of the Word, and the pride of having dominion, they would be in everything of the church.
- 22 2 But the church is not with them, because they have turned away.

CHAPTER XLIX.

17 OF REDEMPTION AND SALVATION BY THE LORD. "ISRAEL" HERE MEANS THE LORD.

- 1-3 17-11 He will give the doctrine concerning God.
- 4 4 It is to no purpose in the church.
- 5, 6 11 A church with every thing belonging to it is to be established by Him.
- 7 11-17 They should submit themselves to Him.
- 7-11 17-11 He will teach them all the truths of salvation.
- 12 11 Those who are far removed from truths will draw near,
- 13 11 and they will have joy on this account.
- 14-16 11 Let them not believe that the Lord does not remember them ; He remembers them constantly.
- 17, 19 11 Falsities and evils will be removed.
- 18 11 Approach from all parts to the church.
- 19, 20 12 Heaven will be enlarged for them.
- 21-23 11 A multitude of those who have not had the Word and hence neither the truths of the church, will draw near, and will worship the Lord, and will be instructed in Divine truths.
- 24, 25 11-17 Evils from hell will not break in upon them.
- 26 17 Those will be removed from them, who endeavor to introduce evil and falsity ; these will be in the hells.

CHAPTER L.

- 1 3 The former church is rejected.
- 2, 3 3 There is not one there who is obedient, not one who

Verses Subjects

- believes that the Divine has power to save, wherefore all things of the church are hidden from them.
- 4, 5 [1] The Lord has taught constantly.
- 6, 7 9 They have treated the Lord wickedly, but He has endured it.
- 8, 9 10 Through the Divine in Himself He has become justice.
- 9 15 Those who are against Him will perish by falsities from evil.
- 10 11 Those who are far removed from truths will trust in Him and will acknowledge Him,
- 11 15 and the rest, with their evils and the falsities therefrom, will be cast down into hell.

CHAPTER LI.

- 1, 2 17 The worshipers of God look unto the Lord from whom, and to the church through which [come reformation and regeneration]:
- 3 17 because the Lord will fill them with intelligence, and will make them happy :
- 4, 5 17-11 because from Him is all good and truth, and in Him does every nation trust;
- 6 17 nothing abides to eternity except that which is from Him.
- 7, 8 17 Let those who love good look to Him, and make nothing of the oppositions of men, because they will perish, owing to falsities and evils.
- 9-11 17 To the Lord, because he has Divine power, that He may act, because He has strength to remove the hells, that they may joyfully pass over without harm.
- 12, 13 17 There is nothing to fear from the evils thence arising, nor from infestation by them.
- 14, 15 17-8 The Lord will lead them forth safe, however much hell may resist.
- 16 17-8-12 From His Divine He will set heaven and the church in order,
- 17, 18 11 constituted of those who have been in falsities of ignorance.
- 19, 20 2 Heretofore there has been a lack of truth and good, a source of falsities beyond measure.

Verses *Subjects*

- 21, 22 **3** These the Lord will take away,
 23 **3** and they will be given to those who contemptuously reject the good.

CHAPTER LII.

- 1 **II** To the New Church : let it embrace the doctrine of truth, that falsities may not break in,
 2 **II** and let it reject falsities,
 3 **II** by which they have been made captive, and from which they will be freed.
 4 **II** Because they have been imbued with knowledges (*cognitiones*) of falsity confirmed by reasonings,
 5 **II** therefore there is evil and ignorance of God ;
 6, 7 **II-I** but they will know their God when He comes into the world,
 8, 9 **II-I** when He will restore the church,
 10 **I** and will manifest Himself ;
 11 **II** and then they will forsake the religiosities in which there are such falsities.
 12, 13 **II-I** The Lord will lead them out by degrees.
 14 **I** He will appear in humility.
 14, 15 **II-I** Then those who are in goods and truths will see and draw near.

CHAPTER LIII.

13-4 OF THE LORD'S APPEARANCE IN THE STATE OF HUMILIATION.

- 1 **13-4** It is scarcely believed that the omnipotence of God is in the Lord,
 2, 3 **13-4** because He will appear as vile, and therefore to be despised ;
 4 **13-4** and He appeared as if the Divine were not in Him,
 5 **17** and yet through it is salvation.
 6-8 **9** He bore all things even to the passion of the cross,
 9 **8** and subjugated the hells.
 10, 11 **9-II** Through the passion of the cross a new church will come into existence ;
 12 **9-8** and because he bore such things He will go forth a Victor.

CHAPTER LIV.

- 1-3 || Those with whom the church had not before existed will have many truths of the church, which will be multiplied.
- 4, 5 10-17 The former falsities will not be remembered, because the Lord will be the God of the church.
- 5, 6 || They have been for some time as though without God.
- 7, 8 || This came to pass when there was no church, although it is to be restored by the Lord:
- 9, 10 || at a time when there is no truth, whereas afterwards it will not be lacking.
- 11-13 11-17 The doctrinals will be full of spiritual and celestial truths from the Lord.
- 14, 15 17-3 Falsities from hell will no longer be feared.
- 16, 17 17-3-15 Those who are against the church because of these falsities will be cast into hell.

CHAPTER LV.

- 1 11-17 They will receive truths from the Lord gratis.
- 2 11-17 They will reject such things as have no spiritual life in them.
- 3, 4 11-17 Truth, in which there is life, and by which there is conjunction, will be given by the Lord.
- 5, 6 || Those will draw nigh to the Lord who had not known Him before.
- 7 || Concerning repentance.
- 8, 9 17 The way by which is salvation is not known:
- 10, 11 17 it is effected through the coming of the Lord.
- 12 17 Through this alone is heavenly happiness,
- 13 11-17 and instead of evil and falsity there is good and truth to eternity.

CHAPTER LVI.

- 1 1-17 The Lord the Saviour will come.
- 2 10-17 Happy is he who esteems holy the union of the Divine and the Human, and of the Lord with the church;
- 3 10-17 and let no one believe that he is separated from the Lord.

<i>Verses</i>	<i>Subjects</i>
4, 5	11-10 Strangers, who esteem that union holy, are to be received into the church in preference to others,
6, 7	11 and those also, who are in falsities from ignorance are to be introduced, and their worship will be accepted.
8, 9	11 The rest are also to be brought near,
10, 11	11-2 because they have been seduced by those who have evil cupidities,
12	2 and who lust for nothing else than to be insane in falsities.

CHAPTER LVII.

1, 2	2-3 Truth and good and life are no longer in them,
3	3 because they have falsified and adulterated them,
4	3 speaking against the Divine.
5	3 They love all falsities whatsoever, and destroy all truths whatsoever,
6	3 and worship those things that come from their own intelligence,
7	3 and extol doctrine derived therefrom even to worshipping it,
8	3 and have published it before all, and have extended it to falsities of every kind,
9	3 and call them heavenly goods and truths, and adore them with all submission :
10	3-4 They have not retracted, because this was from their own intelligence.
11, 12	3-4 This they have done because they have not consulted the Lord, who might teach them.
13, 14	3-10 Falsities will destroy them : it is otherwise with those who so love the Lord that He may teach them truths and remove falsities.
15	11 The Lord does this with those who are humble at heart,
16, 17	3 He is not able to do this for those who are wise from what is their own (<i>proprium</i>),
18[19]	11 but only for those who grieve over it :
20, 21	3 not with those who bring forth from their natural nothing but evils and falsities, from which they are never removed.

CHAPTER LVIII.

Verses *Subjects*

- | | | |
|--------|-----|---|
| 1 | 2 | The iniquity of the old church, which is to be disclosed. |
| 2 | 2 | They are as those who love truth, |
| 3 | | and as those who are converted ; |
| 4 | | but their conversion originates in evil. |
| 5, 6 | | Conversion does not consist in speaking in a devout manner, but in shunning evils, |
| 7 | | and in exercising charity : |
| 8-11 | | then they will have truths in abundance, and the Lord will be with them ; |
| 12 | | thus the church will be with them, and they will restore all things of the church. |
| 13, 14 | -10 | If they regard the union of the Lord with the church as holy, they will come into heaven. |

CHAPTER LIX.

- | | | |
|--------|-------|---|
| 1, 2 | 2 | The Lord hears and is able to do all things, but falsities and evils stand in the way. |
| 3, 4 | 2 | By these, truths have been falsified, and this is the source of evils of life and falsities of doctrine. |
| 5 | 2 | They hatch out such things as captivate and deceive, and afterwards kill. |
| 6 | 2 | Those things with them that are of doctrine and of life are of no avail for anything. |
| 7 | 2 | They are diligent at perverting, whence comes vastation. |
| 8 | 2 | He that follows, destroys the truths of the church in himself. |
| 9, 10 | 2 | For this reason they are in falsities and see nothing in noonday light. |
| 11 | 2 | Hence there is no salvation, |
| 12-15 | 2-4 | because there is nothing but evils, and a turning away from truths, thus from the Lord. |
| 16, 17 | 2-4-7 | Inasmuch as no one was in truth, and no one was on the Lord's side, He alone fought from Divine truth with His own power, |
| 18 | 7 | seemingly from revenge ; |
| 19, 20 | 17 | therefore Divine worship belongs to Him, for from Him is redemption, |

Verses *Subjects*

- 21 17 and from His Divine is every truth of the church to eternity.

CHAPTER LX.

- 1, 2 1-3 The Coming of the Lord with Divine truth, when there is nothing but falsity and evil of falsity.
 2 10 The Divine is in the Lord only.
 3-5 11 They will draw nigh to Him from all parts in great numbers, even those who are external,
 6, 7 11 and they will worship the Lord from good and truth.
 8 11 Those who are in the shade of truth will draw near.
 9, 10 11 The truths of the church and the church will be in them.
 11, 12 11 There will be a continual approach for the sake of salvation.
 13 11 The spiritual-moral will draw near,
 14 11 even those who had not known the Lord before,
 15, 16 11 and these will learn spiritual truths from the Lord.
 17 11-17 Their natural will become spiritual :
 18 11-17 perversion of truth and good will be no more,
 19 11-17 nor the love of evil and falsity, but love to the Lord,
 20 11-17 and this to eternity,
 21, 22 11-17 in heaven with growing intelligence.
 22 [1-]11-17 These things will be when the Lord comes.

CHAPTER LXI.

- 1-3 1-11-15 The coming of the Lord, to save those who are ignorant of truth and who desire it, and when the judgment is to be executed,
 4 11 then the things of the church which have perished are to be restored :
 5 11 externals of the church :
 6 11 internals of the church :
 7 11 more than ever before.
 8 11 Conjunction by means of their truths and goods.
 9 11 These to be acknowledged.
 10, 11 11-1 Such things of the church will exist, when the Lord comes.

CHAPTER LXII.

Verses Subjects

- 1-11** THE COMING OF THE LORD AND THE CHURCH AT THAT TIME, AND ITS QUALITY.
- 1-3 **1-11** A church will come into existence which will acknowledge the Lord; the very truths of heaven will be in it, and more than before.
- 4, 5 **11-17** They will not be separated from the Lord, as before, but conjoined with Him.
- 6, 7 **11-17** This gospel will be preached even until it takes place.
- 8, 9 **11-17** Then the truths of the Word will not be for those who falsify them, but for those who receive them.
- 10 **1** Preparation is being made,
- 10, 11 **1** and announcement that the Lord will come,
- 12 **11** and that that church will be from Him.

CHAPTER LXIII.

1-7

THE LORD AND HIS COMBATS.

- 1 **1-7** The Lord as to the Divine truth, or the Word, from which He has Divine power.
- 2 **3** The Word has been wholly adulterated and destroyed.
- 3-6 **3-7-17** No one is in truths, and therefore the Lord alone has fought and conquered, that the faithful may obtain salvation.
- 7, 8 **17** This has been done from mercy, that those who wish to receive truth may be saved by Him,
- 9 **17** that He, from Divine love, might lead them.
- 10 **17** Those who were formerly of His church have turned away.
- 11-14 **17** Yet, before that church existed, He led men, and protected them in the midst of hell.
- 15, 16 **17-16** Prayer to the Lord that He may have pity, because He alone has redeemed them.
- 17, 18 **17-7** Otherwise they would have perished, and hell would have had dominion over them.
- 19 **17-7** When the Lord comes there will be power.

H.B. 19 (first part)

CHAPTER LXIV.

- 1 **17-7** When the Lord comes there will be power.
- H.B. lxiii. 19 (last part)
- 2, 3 **7-15** The Lord causes the infernals to perish, when He comes with Divine power.
- H.B. 1, 2

<i>Verses</i>	<i>Subjects</i>
4 H.B. 3	17 This has not been heard or done before.
5 H.B. 4	17 Thus He saves the faithful.
6, 7 H.B. 5, 6	17-1 All are in sins, and there is safety for no one, unless He come,
8 H.B. 7	17 and yet all have been created by Him,
9 H.B. 8	11 Oh ! that He might therefore have regard to them.
10, 11 H.B. 9, 10	3 when all things of the church have been laid waste.
12 H.B. 11	The Lord cannot endure this.

CHAPTER LXV.

1-5	4 The Lord had been present with those who are against Him, who are in dire loves of falsity and evil, and who reject Him.
6, 7	3 They will perish in consequence of their contrary worship :
8-10	11 still, not all things of the church will perish, because there must be a church ;
11, 12	3 but those who have perverted the Word will perish because of falsities.
13, 14	3-11 They will become wretched ; others, happy.
15, 16	11 They will be conjoined with the Lord.
17, 18	11 The Lord will establish a new church,
19-21	11 in which will be all goods and truths, thus all things of heaven ;
22, 23	11-17 and that church will not perish.
24	11-17 The Lord will teach.
25	11-17 Falsities and evils will no longer destroy.

CHAPTER LXVI.

1, 2	11-12 Heaven and the church are with those who live in humility and in accordance with the command- ments.
3	3 It is otherwise with those who have perverted all worship into evil.
4	3 Those things will be requited them because they have not obeyed.
5	11 Those who are outside of the church will obey and will be received in their stead.
6	3 Destruction of the evil.

<i>Verses</i>	<i>Subjects</i>
7, 8	11-3 Before they perish, the church is established among others,
9	11-3 and will be established.
10, 11	11 They will drink in Divine truth with joy.
12-14	11 They will have all goods and truths.
14, 15	3 Those who are against them will come to an end ;
16	3 and those will perish
17	3 who have perverted the holy things of the church.
18	11 Men will draw near to the Lord from all parts,
19	11 and from every religion.
20	11 They will be in all truth of doctrine of the church,
21	11 and in its good.
22	11-17 Those things which are of heaven and the church will abide with them.
23	11 They will continually worship the Lord.
24	4 Those who have rejected Him will remain forever in their falsities and evils.

Jeremiah.

CHAPTER I.

Verses Subjects

- | | | |
|--------|-------|---|
| 1-3 | 2 | The perverted state of the church. |
| 4-8 | 11 | Of the Lord, who is here meant by "Jeremiah : " He will be born, in order that He may teach all men Divine truth. |
| 9, 10 | 11-2 | From His Divine He will teach the truths and goods of the church, and will destroy falsities and evils. |
| 11, 12 | 2 | Truths of every good have been given them through the Word ; |
| 13 | 2 | but they have perverted them ; |
| 14, 15 | 2 | which is the source of all kinds of falsities that are contrary to the truths of the church, |
| 16 | 2 | and from this arises a contrary worship. |
| 17-19 | 5-7-8 | The Lord will admit them to fight against Him, and they will succumb, because the Divine is the Lord's. |

CHAPTER II.

11-2 THE CHURCH ESTABLISHED AMONG THE ANCIENTS :

- | | | |
|--------|------|---|
| 1-3 | 11-2 | Its primitive state when it was defended from falsities and evils. |
| 4-6 | 2 | For no reason they departed from Him who had led and protected them, |
| 7, 8 | 2 | and had taught them all things of the church, which they nevertheless perverted, both its truths and its goods, by departing from the Lord. |
| 9 | 2 | Still He will teach them with difficulty. |
| 10, 11 | 4 | No nation has changed its religion as they have done. |
| 12, 13 | 4 | It is horrible, their rejecting the Lord, and their hatching falsities of doctrine for themselves. |
| 14, 15 | 3 | Consequently the church and its doctrine have been devastated |
| 16 | 3 | by falsities out of the natural man. |

Verses	Subjects
17	4.3 This has taken place because they have rejected the Lord
18	4.3 by means of knowledges (<i>scientifica</i>) and reasonings.
19, 20	4 They draw punishments upon themselves, because they have separated themselves from the Lord, and have worshipped things infernal,
21	3 and even though genuine truths have been given to them, yet they have become such.
22, 23	3 Howsoever they may worship in like ways in externals, yet interiorly they are infernal.
24, 25	3 They desire eagerly to be in falsities and evils, and shun truths and goods.
26, 27	3 Evils and falsities are their worship.
28	3 This is true of all of them.
29, 30	3 They are not willing to return, even when chastised.
31, 32	3 Nevertheless they have not been forsaken by the Lord, but they have forsaken Him.
33, 34 } [35?] }	3 They fight to confirm falsities and evils by falsifications of the Word.
36	3 And they have confirmed them by reasonings from the natural man.
37	3 And yet confirmations are of no avail.

CHAPTER III.

THE SPIRITUAL CHURCH, OR THE TRUTHS OF THE CHURCH.

1, 2	2 They have departed and falsified truths.
3	2 They are unwilling to understand truths.
4, 5	2 They have merely acknowledged the Word outwardly in the letter, and not even with the Word [in mind], but with falsities.
6, 7	2 The church in respect to truths, has falsified truths, and has not been willing to be reformed.
7-9	2 The celestial church, that is, the church in respect to good has done likewise : as the spiritual church has falsified truths, so the celestial church has adulterated goods.
10, 11	2 They worship falsities of evil, and have perverted goods more than truths.
12-14	2[.11] Exhortation to reject falsity and to receive truth, that there may be conjunction and a church,
15	[11] and that there may then be knowledge (<i>cognitio</i>).
16, 17	1.11 When the Lord comes there will no longer be the

Verses Subjects

- representative of a church, but a church, wherein the Lord Himself will be in place of that representative.
- 18 || Then truth and good will make one.
- 19 || Those who will draw near shall be adopted as children by the Lord ;
- 20[, 21] 3 but the church has become perverted.
- 22-25 || Those who will be of the new church will acknowledge and confess that they have falsities and evils.

CHAPTER IV.

- 1, 2 2 Exhortation to refrain from evils and to acknowledge the Lord, from whom those who are in goods and truths will have salvation.
- 3, 4 2 Unless they refrain and turn back, they will utterly perish.
- 5, 6 2 Those who will acknowledge must be removed while the destruction lasts,
- 7 3 because devastation of all things of the church is at hand,
- 8 3 which does not come to an end through outward mourning,
- 9, 10 3 nor through complaints that they are perishing, although it is said in the Word that they shall be saved.
- 11, 12 3 It is answered that they are not willing to acknowledge and receive.
- 13 3 Falsities are breaking in.
- 14, 15 3 Corruption of the church
- 16 3 in respect to doctrine,
- 17 3 in respect to the Word.
- 18-21 3 Lamentation thereat.
- 22 3 There is no longer any understanding of truth.
- 22-27 3 All things of the church have been destroyed, even until nothing remains,
- 28, 29 3 and the church has become none.
- 30 3 The things of the church could not have been restored among them in any way.
- 31 || Despair of those of whom the new church will consist.

CHAPTER V.

<i>Verses</i>	<i>Subjects</i>
1, 2	2 There is no truth in doctrine or in the church, and if they believe, it is falsity.
3	2 They were urged by punishments, but still they did not receive.
4, 5	2 This non-reception is due, not to simplicity, but to application and industry ;
6	2 therefore all falsities and evils of falsity have broken in upon them.
7, 8	2 They have rejected all mercy, because they have perverted all truths and goods, which they had in all abundance.
9, 10	2 Therefore they cannot but perish,
11, 12	2 for they have acknowledged evils and falsities as goods and truths, because they have departed from the Lord,
13	2 and have annihilated the Word.
14-17	2 Therefore infernal evil will invade them, and will still further destroy all the goods and truths of the church ;
18	2 but not quite, as yet.
19, 20	2 This comes upon them because they have forsaken the Lord,
21-24	2 and yet it is in their power to know that the Lord alone can do all things, but they are unwilling to know that He is God from whom are all truths and goods.
25-27	2 This has come to pass because it is delightful to them to pervert and deceive.
27, 28	2 and for this reason they are held in esteem.
29	3 They cannot but perish,
30, 31	3 because all goods and truths from firsts to lasts have been perverted in such wise ; also because all of them, from the highest to the lowest, do thus.

CHAPTER VI.

2 THOSE WHO HAVE CONJUNCTION WITH THE LORD IN THE LOWEST HEAVEN ;
THESE ARE MEANT BY "THE CHILDREN OF BENJAMIN."

1, 2	2 The church among them is destroyed by falsities of evil.
3-5	2 They no longer have truth and good, but falsity and evil, and these destroy them.
6, 7	2 By means of these the church amongst them is destroyed.

<i>Verses</i>	<i>Subjects</i>
8, 9	2 There are still some truths : let them beware lest they destroy them ;
10	3 but they hearken not.
11	3 Therefore all things are being destroyed.
12	11 Thus others are being received in their stead.
13, 14	3 Because everything there has been so perverted that there is no protection against falsity,
15	3 which they do not acknowledge to be falsities,
16, 17	3 and they repudiate truths,
18, 19	3 therefore they will come to an end ;
20	3 hence they regard the works of their worship as of no value.
21	3 Destruction comes upon them
22, 23	3 through falsities, from which they reason against the truths of the church.
24-26	3 Those who are separated and grieve over them.
27-30	3 The perverse are tested, and found incapable of restoration.

CHAPTER VII.

3 THOSE WHO ARE IN THE LOWEST HEAVEN WITH WHOM IS THE CHURCH IN RESPECT TO GOOD.

1, 2	3 To such :
3	3 let them look to truths and goods ;
4	3 let them not believe that the church is with them :
5, 6	3 unless they live according to the commandments, and do no violence to the Word,
7	3 goods and truths do not cause them to be a church.
8-10	3 If the life is contrary to the commandments, there is no church worship.
11	3 The church of the Lord is not with those who profane holy things.
12-15	3 By such profanation the destruction of the church is brought about, as elsewhere, so also here.
16	3 Intercession is of no avail,
17-19	3 because it is certain that they profane the truths and goods of heaven.
20	3 Hence is the destruction of all.
21-24	3 They rely on externals of worship, which are of no account, because they have no internals of worship.
25, 26	2 They have obstinately rejected internals, even from the beginning.

<i>Verses</i>	<i>Subjects</i>
27-31	15 Since their reformation is vain, everything of their worship is rejected, because they profane all things of the church.
32, 33	15 They will be cast into hell, where there is nothing but falsity and evil.
34	15 Thus that church will perish.

CHAPTER VIII.

1, 2	15 The profaners of truth will be cast into hell, and abide in their profanities.
3	15 And all their remains will likewise perish.
4-6	3 They are such that they cannot be converted and led back.
7-9	3 They are not willing to know any truth from the Word, but reject it.
10	3 Therefore the things they have will be given to others.
11, 12	3 They defend their falsities, and call them truths of the church; they do not want it to be otherwise.
13	3 Therefore, because they no longer have truth or good, they will perish.
14, 15	3 They have recourse to the Word, but in vain.
16, 17	3 Then fallacies of the sensual man, and reasonings therefrom will destroy them, and infect them with poison.
18-22, } CH. IX. I } H.B. 18-23	11 Reciprocal grief and lamentation, that the time is so long drawn out before a new church consisting of others can be established.

CHAPTER IX.

I H.B. viii. 23	11 [See above, end of chapter viii.]
2, 3 H.B. ix. 1, 2	3 In the church is nothing but what is falsified and evil therefrom, because they depart from the Lord.
4-6 H.B. 3-5	3 One falsity comes from another even until there is nothing but falsity in which [they are].
7, 8 H.B. 6, 7	3 When they are being taught they feign that they wish it, but they do not.
9 H.B. 8	3 Must they not perish?
10-12 H.B. 9-11	3 Grief because of the destruction of all things of the church, even until nothing remains.

Verses Subjects

- 13-15 **3** Because they have repudiated the Word, and have obeyed their own lusts, they are in falsities of evil;
H.B. 12-14
- 16 **3** and therefore they will be destroyed by evils, and falsities therefrom.
H.B. 15
- 17-19 **3** Lamentation over devastation.
H.B. 16-18
- 20, 21 **3** Lamentation that from this there is destruction,
H.B. 19, 20
- 22 **3** because they have infernal evil and falsity.
H.B. 21
- 23, 24 **15-11** Let it be known that everything of truth and good, and hence everything of power and wisdom, is from acknowledgment of the Lord.
H.B. 22, 23
- 25, 26 **15** The coming of the Lord to judgment upon all who are in externals without internals.
H.B. 24, 25

CHAPTER X.

- 1, 2 **3** Let not those be feared who wish to prevail by their own intelligence and by means of artifices.
- 3-5 **3** It is described how they make evil to appear like good, and make themselves appear powerful,
- 6, 7 **16** whereas the Lord alone has power.
- 8, 9 **3** To do this they abuse the Word ;
- 10 **16** but the Lord alone reigns,
- 11 **4** and those who do not acknowledge Him, vanish.
- 12, 13 **16** All truth is from the Lord.
- 14, 15 **2-3** Self-intelligence amounts to nothing at all : it will perish.
- 16 **11** It is otherwise with a church that trusts in the Lord.
- 17, 18 **11-3** The preparation of these during the destruction of the former.
- 19-21 **3-11-4** Grief because of the backsliding of the church from the Lord, and its vastation,
- 22 **3** Their end.
- 23-25 **11** Prayer to the Lord that they may not perish together with the evil.

CHAPTER XI.

- 1-3 **3** Let them do the commandments and acknowledge the Lord ; this is meant by the "covenant."
- 4 **3** It was with them when they were reformed.
- 5, 6 **3** Every good and truth of the church is theirs by means of it.

<i>Verses</i>	<i>Subjects</i>
7, 8	3 This they were often told, but they did not obey,
9, 10	3 but all did the contrary, and acknowledged another god.
11-13	3 Therefore there is no help for them, because they all love falsities and worship other gods.
14	3 Intercession will not avail.
15, 16[, 17]	3 They have profaned the church and its good and truth.
18, 19	9 This was made manifest by their delivering the Lord up to death.
20	15 Therefore retribution awaits them.
21	4 They do not wish to hear about the Lord.
22, 23	15 They will perish by means of falsities on the day of judgment.

CHAPTER XII.

1, 2	11-1 The church that expects the Lord asks why the wicked flourish.
3	11 Oh ! that He would come, and that the evil might be removed.
4	3 Because there are no longer truths and goods with them,
5	3 they have self-intelligence,
6	3 and they wish to know nothing more.
7-12	3 The church where the Word is turns against the Lord, and has embraced falsities, whence she has been utterly desolated and vastated.
13	3 Goods are turned into evils.
14, 15	3 Therefore they are to be expelled, and others, of whom the church is to be formed, are to be accepted in their place.
16, 17	3 As long as they acknowledge the Lord they will remain.

CHAPTER XIII.

1-7	2 That the truth of the church would gradually perish by means of reasonings from the natural man, was represented by the "girdle of linen."
8-11	2 The like has come to pass with the church where the Word is, where they have backslidden from the Lord, and consequently from truths ;
12, 13	2 and afterwards there were falsities for truths,

Verses *Subjects*

- 14 2 and consequent destruction.
 15, 16 2 Let them beware lest mere falsity take the place of truth.
 17 2 Grief on this account.
 18, 19 2 It may be seen that all truth of the Word perishes.
 20 3 Falsities take the place of truth.
 21 3 Hence destruction is at hand.
 22 15·3 The cause of this is, that they are interiorly evil and hence become also outwardly evil.
 23 15·3 It cannot be otherwise ;
 24, 25 15·3 therefore destruction visits them, because they have forsaken the Lord, and hence they have falsities ;
 26, 27 3 and in consequence their interiors, which are evil, will be laid open.

CHAPTER XIV.

- 1-3 2 Truth is wholly lacking in the church.
 4-6 2 He that seeks does not find it.
 7-9 2 Prayer to the Lord to have pity.
 10 2 Answer is made, that they have backslidden ;
 11, 12 2 therefore no attention is given either to their prayer or to their worship.
 13 2 They are flattered into believing that there is no lack and no desolation of truth.
 14-16 3 This is from their doctrine of falsity, which will perish, and together with it, those who live according to it.
 17, 18 3 Grief that there is no truth either in the church or in doctrine.
 19 9·3 Complaint thereat.
 20-22 9·3 Prayer for them.

CHAPTER XV.

- 1 3 Answer is made, that no intercession for them can be of any avail.
 2, 3 15 They will be cast into hell, where are falsities and evils of every kind.
 4, 5 3 They are to be driven out from the church,
 6 3 because they have backslidden.
 7 3 They have no truth.
 8 3 Because there is no truth, there is falsity.

Verses	Subjects
9, 10	3 The church with them has come to an end.
11	15 At the time of the judgment they will be destroyed.
12-14	3 Having been destroyed by falsities from the natural man, they have no truths from the Word: these will be taken away from them.
15, 16	17 The Lord, and His combats from Divine truth.
17, 18	7 His grief over their falsities.
19-21	8 His victory over them.

CHAPTER XVI.

1-3	3 There is no conjunction of the Lord with that church, because no truths and goods are there.
4	15 They cannot but be cast into hell.
5-7	15 No compassion can be shown.
8	3 Because no good and truth can be received by them,
9	3 all conjunction with the Lord has perished with them.
10, 11	3 This comes of their having departed from worshipping the Lord; hence their worship is not worship of God;
12	3 therefore every one wishes to be wise from himself;
13	15 consequently they must be in hell.
14, 15	11 Others are to be brought to the church by the Lord,
16[17]	11 both those who are natural and those who are rational.
18	3 Retribution will visit those who have previously profaned the church.
19-21	11 Those of whom the church will consist will acknowledge the Lord.

CHAPTER XVII.

1, 2	3 It is in their internals to worship only externals.
3	3 All true knowledges (<i>scientifica</i>) will be taken away;
4	3 but not yet. They will come into hell.
5, 6	3 Because they trust in themselves, they perceive nothing of truth and good.
7, 8	11 On the other hand, those who trust in the Lord always have good and truth.
9, 10	3 The Lord knows what lies hidden interiorly, howsoever the external may appear.

Verses Subjects

- 11 3 The truths which they learn are of no use to them.
- 12, 13 15 Because the Lord is heaven and the church, those who depart from Him are damned.
- 14-18 3 Prayer to the Lord, and acknowledgment, that the evil may be removed.
- 19, 20 3 The Lord, to those who are in externals:
- 21-24 16 that they ought to acknowledge His Divine, which is meant by the "sabbath," and not violate it;
- 25 16 then they will possess an understanding of the Word,
- 26 16 and then their worship will be from truths.
- 27 2 If they will not acknowledge, the externals will perish from internals.

CHAPTER XVIII.

- 1-4 11 It is represented that those who are in falsities and evils can be reformed by the Lord.
- 5-8 11 Therefore those who are converted after repentance, are accepted by the Lord, although they are in falsities and evils.
- 9, 10 3 On the other hand, those who are in truths and in good, and do evil, perish.
- [11,]12,13 3 Those who are in the church are told to repent and be converted; but they will not,
- 14-16 3 because they love falsities of every kind, and thereby annihilate the church with themselves.
- 17 3 Therefore they will be destroyed.
- 18 3 They exalt themselves against the Lord and consequently against His Word, despising Him, and falsifying it.
- 19, 20 3 Lamentation over this.
- 21, 22 3 They have no truth of the church, and they act craftily.
- 23 3 They cannot be forgiven.

CHAPTER XIX.

- 1 3 The Church has been instituted:
- 2, 3 3 but they have destroyed its truths by dire falsities, and therefore the church has perished.

<i>Verses</i>	<i>Subjects</i>
4, 5	3 They have forsaken the Lord, and have loved evils that gush forth from the love of self.
6	3 Therefore the church is no longer there, but hell.
7, 8	3 There they will be among profaners,
9	3 where there is deadly hatred for one another.
9-11	3 It is represented that the church there has been destroyed, so that it cannot be restored.
12, 13	3 Hell is actually there, because there is nothing but the lust of the love of self.
14, 15	3 This was foretold to them through the Word.

CHAPTER XX.

1-3	3 They blaspheme the Word.
4	3 They will come among those who blaspheme and adulterate the Word.
5	3 They will disperse all the truths and goods of the Word,
6	3 and will thus perish with these.
7-10	3 Lamentation over the blasphemies against the Lord, and against the Word ;
11-13	3 and the Lord's confidence during combats, that the Word is being protected.
14-18	3 Despair that the Word is so treated.

CHAPTER XXI.

1, 2	3 The hell of blasphemers of the Lord and of profaners of the Word was present.
3-5	3 The Lord cannot turn this away, because they ally it to themselves.
6	3 Everything that they have is such ;
7	3-15 and they will all perish.
8-10	3-15 Those who study the Word are worse off, because they study it from something profane that is within.
11, 12	3-15 There is no good and truth.
13	3-15 Their heart is stubborn.
14	3-15 Hence their destruction.

CHAPTER XXII.

Verses	Subjects
1, 2	2 To those in the church who possess a knowledge (<i>scientia</i>) of things.
3, 4	2 If they do according to the truths of the Word and the knowledge (<i>scientia</i>) they possess, and do not pervert these, they will have intelligence.
5, 6	2 Otherwise all of their intelligence will perish,
7-9	2 and everything pertaining to their knowledge (<i>scientia</i>), because they have separated themselves from the Lord.
10	2 There is no restitution.
11, 12	2 The church no longer consists of such,
13, 14	2 because they have made a religion for themselves by reasonings from falsities.
15, 16	2 Those who were before them in the church were not of such a character ;
17	3 but they perverted the church by falsities of everykind.
18, 19	3 There can be no pity, but they must be cast out as profane.
20, 21	3 They are unwilling to give heed to the Word,
22	3 because they have been imbued with falsities of religion.
23, 24	3-15 They can have no protection through the Word, howsoever they acknowledge it with their lips.
25-27	3 They will come among those who profane the Word, and by means of it make for themselves a religion that is contrary to the truths of the church, from which religion they cannot recede.
28-30	3 They have not a truth which has not been perverted and profaned.

CHAPTER XXIII.

- | | | |
|--------|-------|--|
| 1, 2 | 3 | Against those who have perverted the good of the Word, and by means of it have destroyed the church, who are meant by the "shepherds." |
| 3, 4 | 11 | They will perish, and the Lord will establish a church from others, who will teach and learn its good. |
| 5, 6 | 11 | The Lord will do this, and then those who are of His church will be saved. |
| 7[, 8] | 16-11 | Then they will acknowledge that the Lord is Jehovah, and that the church is His. |

<i>Verses</i>	<i>Subjects</i>
9	3 Against those who pervert the truths of the Word, who are meant by the "prophets."
10	3 From their perversions the church is full of falsities and is perverted,
11	3 and there is no longer truth or good, excepting such as is external.
12	15-3 Because they do not see truths, they perish on the day of judgment.
13	3 Truths are perverted by false principles, which are of religion.
14	3 But the Word is perverted, this is the worst.
15	3 They will possess nothing but falsity,
16, 17	3 which they also confirm from the Word,
18	3 saying, that it is Divine.
19, 20	15 They will perish on the day of judgment.
21, 22	3 They learn from themselves, and not from the Lord ; if they learned from the Lord, they would depart from evils :
23, 24	3 thus the Lord would be with them.
25, 26	3 They pervert by means of false interpretation.
27	3 Hence they have no understanding of truth,
28, 29	3 because they have none from the Lord, who also is the Word, in which truth from Him makes itself manifest.
30, 31	3 Those who call themselves enlightened pervert truth still more,
32	3 whereas they are not enlightened.
33	3 The Divine truth shows that they have gone back.
34	3 He who says otherwise will suffer.
35, 36	3 Moreover they will not know what Divine truths is ;
37-40	3 and because they call that which is false, Divine truth, the truth of the church will be removed from them : hence their destruction.

CHAPTER XXIV.

- 1-3 2-11 After that the whole church had adulterated and profaned the Word, it was represented that part of them were of such a character that they could be reformed, but part could not ; these are meant by the "two baskets of figs, in one of which were good ones, and in the other bad ones."
- 4-7 2-11 Those who could be reformed, were those who had been completely devastated, so that they did not

Verses Subjects

- II know what is true and what is good ; these can at last be taught, can acknowledge the Lord, can be received, and can become a church.
- 8, 9 3 But those who could not be reformed, were those who desired still to be in worship from the Word, which worship they would then continually profane.
- 9, 10 3 With these, everything holy would be profaned, and they would perish.

CHAPTER XXV.

- 1-3 II-2 The Lord to those with whom the church has been instituted.
- 4-7 2 He taught them continually by the Word, that they should refrain from evils, and not go away to any other worship than that of the Lord ; but they did not obey.
- 8-11 2 Therefore everything of the church among them will perish ; and they will be in temptations from those who profane things holy.
- 12 2-II Retribution will afterwards visit the tempters.
- 13, 14 2-II It will so come to pass.
- 15-27 3 Knowledges (*cognitiones*) of truth and good, and also truths of every kind and sort will perish.
- 28-30 3 This cannot otherwise than come to pass, even with those who are in knowledges (*cognitiones*) from the Word.
- 31-33 3 There is no longer any truth that has not been profaned.
- 34-38 II Lamentation by those who are in good, and in truths therefrom.

CHAPTER XXVI.

- 1-5 2 Exhortation by the Lord to repent, and live according to His commandments in the Word.
- 6 2 Otherwise the church with them will be destroyed.
- 7-9 9 Evil and falsity of religion condemned Him to death,
- 10-16 9 but because He spoke from the Divine, the truths of the church acquitted Him.
- 17-19 9 An instance of their not condemning to death one who spoke from inspiration,

Verses *Subjects*

20-23 9 excepting one who spoke falsely.

24 9:3 The Lord was not condemned on account of the people.

CHAPTER XXVII.

- 1-8 3 Since there is an end to the church, and to all things of it, they ought no longer to be there, lest they should profane it; therefore they were carried off to "Babylon," where they could not profane its holy things, and those who would not go, were profaners, and will perish.
- 9-11 3 Those who teach anything else, teach falsities.
- 12, 13 3 All with whom the church has been instituted will depart, or otherwise they would profane it, and will perish.
- 14, 15 3 Let them not believe anything else.
- 16-21 3 Nothing of things holy, not even of its externals, will remain, because it has been profaned.
- 22 11 The church will be constituted of others, after it has been delivered from the profane.
- 3 This was because the land of Canaan and all things therein represented the church, and as these are mentioned by name in the Word, those who profaned holy things could not be tolerated there.

CHAPTER XXVIII.

- 1-17 2 They understood the Word in a contrary sense, and from this they persuaded themselves that the profanities of their religion were the holy things of the church, and consequently they were not to be carried away from the land; but they were told that they had persuaded themselves of falsities.

CHAPTER XXIX.

- 1-7 11 Those in spiritual captivity are told that they should study truths and do goods, and continue in them,
- 8, 9 11 and not become imbued with falsities,
- 10-15 11 since when their spiritual captivity ceases, a new

Verses Subjects

- church will be instituted of those who are of such a character, and who acknowledge the Lord.
- 16-19 3 Those who were formerly of the church will profane the holy things of the church, and will therefore perish.
- 20-23 3 Those who have falsely interpreted the Word are condemned.
- 24-32 3 Those who persuasively established falsities, will abide in falsities, and will not perceive truth.

CHAPTER XXX.

- 1-3 II Establishment of the church with those who have been in spiritual captivity, or in ignorance of truth.
- 4-7 15 Then the last judgment will be executed with those who are of the church.
- 8, 9 II Then they are to be brought to the church, and will worship the Lord.
- 10, 11 II Then their spiritual captivity will cease.
- 12-15 II-3 They have been infested by evils and falsities, and there is no remedy,
- 16 3 but those who have destroyed, will be destroyed.
- 17, 18 II There will be a remedy from the Lord, who will restore the church.
- 19, 20 II They will be perfected in truths, and it will last.
- 21, 22 II-1 This will be done by the Lord, when He will come, and He will be their God.
- 23, 24 15 He will execute judgment upon the wicked.

CHAPTER XXXI.

I-II OF THE NEW CHURCH THAT WILL BE ESTABLISHED BY THE LORD. THIS IS MEANT BY "ISRAEL" AND "ZION."

- I I-II The Lord will be their God.
- 2-5 II The loved one will receive the goods of the church.
- 6-8 II They are to be brought near.
- 9 II They will come, and will understand truths.
- 10, 11 II-17 The redeemed will be guarded against falsities,
- 12-14 II-17 and will receive things spiritual and celestial.
- 15 II They are as dead,
- 16, 17 II but they will finally return.

<i>Verses</i>	<i>Subjects</i>
18-21	They will come out of ignorance of truth into the truths of heaven.
22	They will understand them.
23-28	They will be imbued with wisdom.
29, 30	They will have no falsity of evil.
31-34	They will be conjoined with the Lord, and from that conjunction truths will be inscribed on their life.
35-37	This will be established to eternity.
38-40	They will have abundant and extended doctrine of life.

CHAPTER XXXII.

1-5	3 Indignation that the Jewish church will be destroyed,
6-15	Yet the Lord's church will be preserved.
16-22, 25	Prayer that it may be preserved,
23-25	3 but the former church will be destroyed,
26-33	3 and it will be reprov'd because of its evils, which have also been with them from the beginning, although they had the Word, and doctrine from it.
34, 35	3 They have profaned holy things.
36-40	When this has been done, a new church is to be instituted, which will be conjoined with the Lord. and will not be separated from Him.
41, 42	They will have every good.
43, 44	They will then have everything of the church.

CHAPTER XXXIII.

1-5	A new church. It will be established when the former church has been destroyed.
6-9	After its destruction those are to be brought near who are to be led out of falsities,
10, 11	who will worship the Lord from an affection for truth and good,
12, 13	and who will be in truths of every kind after the former church has ceased to be.
14-16	This will take place when the Lord comes, who will institute it.
17, 18	Then truth and good will not be wanting.
19-21	The spiritual and the natural will be in agreement.

Verses *Subjects*

- 22 || Then there will be truths in all abundance.
 23-26 || Unless spiritual and natural truth and good become
 concordant, there can be no church.

CHAPTER XXXIV.

- 1-7 3 || The Jewish church will be destroyed, although its
 truth will be preserved.
 8-11 ||] Those who are of the church will be free,
 12-16 3 but they have of themselves become slaves.
 17-19 3 They will be slaves to falsities, because they have
 departed from conjunction with the Lord;
 20 3 and because of profanation of truth.
 21, 22 3 Therefore they will die the death of profaners.

CHAPTER XXXV.

- 1-10 || Those who are of the Lord's celestial church are
 represented by the "children of Jonadab," who
 were to "drink no wine, nor build a house, nor
 sow seed, nor plant vineyards," which signifies to
 learn truths and retain them in the memory, which
 belongs to the spiritual church; but that they
 should "dwell in tents," which signifies to receive
 in the life and obey.
 11 || From this they will have the celestial church.
 12-16 3 The Jewish church does not receive nor obey,
 although they are taught continually.
 17 3 Therefore they will perish.
 18, 19 || But those who obey will be in the celestial
 church.

CHAPTER XXXVI.

- 1-10 3 The destruction of the Jewish church and nation is
 foretold, and it is impressed upon them that they
 should repent.
 11-16 3 They might know it to be true.
 17, 18 3 It was foretold by the Lord.
 19-24 3 They rejected it by profaning it;

Verses Subjects

- 25, 26 3 likewise the Word.
 27, 28, 32 11 The Divine truth will not perish.
 29-31 3 Because they have made themselves obstinate, the
 destruction of the church and of the kingdom is
 imminent.

CHAPTER XXXVII.

- 2 THOSE WHO REMAINED OF THE DEVASTATED CHURCH PROFANED THE
 HOLY TRUTHS OF THE CHURCH BY REASONINGS FROM KNOWLEDGES
 (*scientifica*).
 1, 2 2 Those who remained did not live according to the
 truths of doctrine from the Word.
 3, 4 2 They had regard to doctrinals.
 5 2 They consulted knowledges (*scientifica*).
 6-10 2 It is foretold that they will be destroyed by reason-
 ings from knowledges.
 11-16 2 Thus doctrine was repudiated and falsified.
 17-21 2 Truths were perverted, but not goods with the
 truths, until there was a lack of goods.

CHAPTER XXXVIII.

- 1-3 2 Those who have not yet been vastated, will be vast-
 ated.
 4-6 2 They made themselves still more obstinate, by
 perverting doctrine from the Word, and defiling
 it.
 7-13 2 The remnants that were not utterly falsified, were
 nevertheless tainted with falsities.
 14-18 2 If they pervert them still farther, they will perish.
 19-21 2 Otherwise, if those remnants are not so perverted,
 they will not perish.
 22, 23 2 It is foreseen that all things of the church will be
 perverted.
 24-28 2 This was hidden from them.

CHAPTER XXXIX.

- 1-3 2 By reasonings from falsities the remnants of doctrine
 will perish.

Verses Subjects

- 4-8 2 They have been wholly falsified, even until there is no truth in them.
- 9, 10 2 The simple understanding of the Word had not yet been devastated,
- 11-14 2-11 because they were not in reasonings from falsities, but only in externals of doctrine.
- 15-18 2 The remnant of doctrine will be falsified, but not yet.

CHAPTER XL.

- 1-6 2 The simple understanding of the Word according to doctrine will still remain.
- 7-12 2 Beside the simple understanding, reasonings from falsities have been tolerated, which were commingled.
- 13-16 2 They began to be imbued with falsities of faith.

CHAPTER XLI.

- 1-3 2 Further falsification of truth,
- 4-7 2 and abolition of worship from this,
- 8 2 with some exception,
- 9 2 by means of falsities of faith,
- 10 2 and by means of falsification of truth.
- 11-15 2 But there were still remains,
- 16-18 2 some of which were perverted by knowledges (*scientifica*) of the natural man.

CHAPTER XLII.

- 1-6 2 The remains or those left consulted doctrine,
- 7-22 2 but they were told, that if they would continue simply in their external worship, and would not consult knowledges (*scientifica*) of the natural man, they would be saved; if they should consult them, all truth and good of worship would perish.

CHAPTER XLIII.

Verses	Subjects
1-4	2 But this was not done.
5-7	2 They consulted the knowledges (<i>scientifica</i>) of the natural man.
8-13	2 Thus they will perish by reasonings from these, and the knowledges themselves would be perverted by adapting them to falsities.

CHAPTER XLIV.

1-6	3 Much of the church perished by departure from the Lord and by falsities of every kind.
7-10	3 Now nearly all things left perish by means of knowledges (<i>scientifica</i>) of the natural man, nor do they refrain for fear of destruction,
11-14	3 because they consult knowledges, and thus there is scarcely any residue.
15-19	3 They make themselves obstinate, and love things that have been falsified by knowledges.
20-23	3 Their destruction in consequence of this foretold,
24-27	3 even until nothing of the church was left,
28	3 except a few things.
29, 30	3 True knowledges (<i>scientifica vera</i>) are perverted by reasonings therefrom.

CHAPTER XLV.

1-5	3 Prediction that the whole church will be destroyed.
-----	---

CHAPTER XLVI.

	3 THE NATURAL OF MAN WILL PERISH BY REASONINGS FROM KNOWLEDGES (<i>scientifica</i>).
1-6	3 All such knowledges are no longer of any avail, because they have been destroyed by means of reasonings.
7-10	3 Pride in these will be lowered, and they will become falsities.
11, 12	3 They cannot be healed, because the church has been destroyed by means of these falsities.
13-19	3 The whole natural perishes, nor is there anything there but falsity and evil.

Verses Subjects

- 20-24 3-11 All its learning which confirms falsities will perish.
 25, 26 3-11 The like will happen to others who trust in know-
 ledges (*scientifica*).
 27, 28 11 It is otherwise with those who are in spiritual cap-
 tivity, who will constitute the church.

CHAPTER XLVII.

- 1-7 3 All who are in faith alone, so-called, will lapse into
 mere falsities, until they have no knowledges (*cog-
 nitiones*) of truth and good ; and they will perish on
 15 the day of judgment.

CHAPTER XLVIII.

- 3 OF THOSE WHO ADULTERATE THE GOODS OF THE WORD AND OF
 THE CHURCH, WHO ARE MEANT BY "MOAB."
 1-5 3 The destruction of all things with those who adul-
 terate the goods of the church and of the Word.
 6-9 3 All truths have been destroyed thereby.
 10, 11 3 It has not been devastated for a long time, and
 therefore the evil is worse.
 12-16 3 Nevertheless they will perish with their falsities.
 17-26 3 There will be devastation of all things of truth with
 them.
 27, 28 3 They are against the church, because against truths.
 29 3 Its pride.
 30-34 3 Grief on account of all this,
 35-38 3 because there is nothing but evil,
 39-42 3 because there is no longer any good or truth of the
 Word.
 43-46 3 Every remnant of truth and good, which is un-
 touched, is adulterated at the same time.
 47 11 Those who have not adulterated will be amended.

CHAPTER XLIX.

- 3 OF THOSE WHO FALSIFY THE TRUTHS OF THE WORD AND OF THE
 CHURCH, WHO ARE MEANT BY "THE CHILDREN OF AMMON."
 1 3 They falsify truths.
 2 3 Truths and goods with them will be destroyed.
 3 3 Mourning over this.

<i>Verses</i>	<i>Subjects</i>
4, 5	3 They will be dispersed.
6	11 Those who have not falsified truths will be accepted.
	3 OF THOSE WHO HAVE FALSIFIED THE EXTERNAL OF THE WORD, WHO ARE MEANT BY "EDOM."
7, 8	3 They will be destroyed by things falsified.
9-13	3 Nothing of truth remains.
14-18	3 Their total destruction.
19-22	15 The last judgment is executed upon them, and they are cast down into hell.
	3 OF THOSE WHO PERVERT THE KNOWLEDGES (<i>cognitiones</i>) OF TRUTH, WHO ARE MEANT BY "DAMASCUS."
23-26	3 The doctrine of truth has been destroyed thereby.
27	3 They will perish.
	3 OF THOSE WHO PERVERT THE KNOWLEDGES (<i>cognitiones</i>) OF GOOD, WHO ARE MEANT BY "ARABIA."
28-30	3 They have destroyed the knowledges (<i>cognitiones</i>) of good and truth by reasonings.
31-33	3 Their destruction.
	3 OF THE FALSIFICATION OF DOCTRINE, WHICH IS MEANT BY "ELAM."
34-36	3 The falsities of their doctrine will be dispersed.
37, 38	3 They will perish,
39	11 except those who have not falsified.

CHAPTER L.

	3 OF THOSE WHO HAVE ADULTERATED AND FALSIFIED THE GOODS AND TRUTHS OF THE CHURCH, WHO ARE MEANT BY "BABYLON" AND "CHALDEA."
1-3	3 They will no longer have any good or truth.
4-7	11 Then those who are in ignorance of good and truth, because of a lack of them, will be brought to the Lord.
8	11 They will depart from "Babylon."
9, 10	3 "Babylon" will perish,
11	3 because they have vastated the church.
12, 13	3 It is without any truth.
14-16	15 Their destruction at the time of judgment,
17	15-3 because she has destroyed the church.
18-20	3-11 After "Babylon" has been destroyed, a new church will be established, which will be acceptable to the Lord.

<i>Verses</i>	<i>Subjects</i>
21-24	3 "Babylon" will be destroyed because she is against the Lord.
25-30	3 They are to be wholly destroyed,
31, 32	3 on account of the love of ruling,
33, 34	3 because they do not refrain from destroying the church which the Lord establishes and redeems.
35-38	3 All things appertaining to them from firsts to lasts have been destroyed by means of falsities.
39, 40	3 They have horrible falsities and evils.
41-46	15 The last judgment upon them.

CHAPTER LI.

3 OF THOSE WHO BY TRADITIONS OR REASONINGS FROM THE NATURAL MAN HAVE PERVERTED THE TRUTHS AND GOODS OF THE CHURCH, WHO ARE HERE MEANT BY "BABYLON."

1-4	3 All truths of doctrine with them will be destroyed.
5	3 The Jewish church is such, and is against the Lord.
6	3 Let them beware of such.
7-10	3 Those who are there are vastated by such things, and they do not refrain.
11-13	2, 3 They pervert truths and goods, which they have in abundance.
14-18	2 They have the Word so that they can be wise, but they falsify it.
19-23	15 When the judgment overtakes them from the Lord, all things appertaining to them, from firsts to lasts, are to be scattered.
24-26	15 Their destruction will come, because they have destroyed everything of the church.
27-29	3 They will seize upon falsities of every kind.
30-32	2 Hence they will no longer have any power.
33	15 Her last time is coming.
34-40	15 They will perish because they have destroyed the church.
41-44	15 They will be destroyed by mere falsities.
45-50	15 Let them not come near those who are of the church, lest they perish together with them.
51-53	15 They cannot resist, however much they trust in themselves.
54-58	15 Those who trust in their own falsities, will come to nothing, and will be destroyed.

Verses *Subjects*

- 59-61 ¶ This is told to those, who in the church have been taken captive by such, and who have become "Babylon."
- 62-64 ¶ They are to be cast into hell.

CHAPTER LII.

- 1-7 ¶ After the Jewish church has been wholly devastated in respect to all truths and goods by traditions or by reasonings from falsities,
- 8-11 ¶ the church is destroyed, until nothing of it is left remaining.
- 12-23 ¶ The destruction of all things of the church in general and in particular is described.
- 24-27 ¶ They can no longer be taught from the Word.
- 28-30 ¶ Their quality.
- 31-34 ¶ Beginning of the establishment of the church.

Lamentations.

CHAPTER I.

Verses Subjects

- 1-3 3 The church and its doctrine from the Word, which had been dominant, but now enslaved and laid waste.
- 4, 5 3 All of its truths and goods are perverted.
- 6 3 There is no power against the hells.
- 7-11 3 All things of the church have been devastated, and hence it is in evils and falsities.
- 12-16 3 Its grief on account of the devastation.
- 17-22 3 There is no help from heaven.

CHAPTER II.

- 1-9 3 Because all truths and goods have been destroyed, that church has been rejected by the Lord, and there is damnation.
- 10-12 3 Grievous mourning of the church on account of the devastation.
- 13-15 3 The church has no conjunction with the Lord, because it is wholly perverted, and hence rejected.
- 16, 17 3 Evils prevail.
- 18-22 3 Lamentation of the church over her devastation.

CHAPTER III.

- 1-64 } 7-6 Description of the combats of the Lord with hells, which were especially from the Israelitish and Jewish church, with despair, because all had been in evils and in falsities therefrom, and against the
- [-66] }
- 13 Lord : He invokes the Father that He may not be forsaken, and that He may conquer and subjugate these hells. These things in a summary.

CHAPTER IV.

<i>Verses</i>	<i>Subjects</i>
1-3	3 Holy truths and goods turned into falsities,
4	3 so that there is a lack of all of them.
5-8	3 Their spiritual things have become infernal.
9, 10	3 Affections of truth have become cupidities of falsity.
11	3 They were against the Lord.
12-14	3 They falsified the truths of the Word.
15	3 It was impure.
16, 17	3 The Word was rejected owing to their own intelligence.
18, 19	3 Nothing of the church was left, and therefore came their destruction.
20	9 The Lord was rejected.
21, 22	3 The external of the church was also vastated.

CHAPTER V.

1-5	3 Lamentation to God, that there is a lack of everything of the church,
6-9	3 because of falsities and evils.
10-18	3 They have become infernal.
19-22	9 Prayer to the Lord, that the former church may be restored.

Ezekiel.

CHAPTER I.

Verses	Subjects
1-3	10 Prophecy concerning the Lord in respect to the Word.
4	10 The Divine external sphere of the Word.
5	10 A representative of it as a man.
6	10 Conjunction of celestial and spiritual things there.
7	10 The quality of the natural of the Word.
8, 9	10 Its spiritual and celestial which are conjoined.
10, 11	10 The love of spiritual good and truth, and the love of natural good and truth ; their distinction and oneness.
12	10 The turning or looking of all toward one.
13, 14	10 The sphere of the Word from Divine good and Divine truth, from which is the life of the Word.
15-21	10 The doctrine of good and truth acting in unity with the Word.
22, 23	10 The Divine above and in the Word.
24, 25	10 It is Divine truth (<i>verum</i>), and its influx.
26	10 The Lord above the heavens.
27, 28	10 The Divine love and the Divine truth (<i>veritas</i>) pertaining to Him.

CHAPTER II.

1, 2	1-2 The Word from the Lord to the prophet,
3-5	1-2 respecting the Jewish church, that it did not receive the Word.
6, 7	2 It was against the Word and the Lord.
8-10	2 There is everywhere in the Word a lamentation over that church.

CHAPTER III.

Verses Subjects

- 1-3 2 He should be instructed in the Word, which in itself is delightful.
- 4-7 2-11 He should teach those that have the Word, and consequently are able to live according to the Divine commandments, but they do not so live; while with others it would be otherwise.
- 8, 9 2 He should not fear their obduracy,
- 10, 11 2 but should teach them.
- 12, 13 2 It is perceived that the state of the church has been changed entirely in respect to the Word and doctrine from the Word.
- 14, 15 2 He was indignant that it should be so.
- 16, 17 2 But that he might represent the Word,
- 18-21 2 he would be guilty if he did not reveal their falsities and evils, and not guilty if he did reveal them.
- 22, 23 2-16 It is according to the sense of the letter, which he must explain.
- 24-27 16 He must not speak from himself, but from the Lord.

CHAPTER IV.

2 REPRESENTATION OF THE PERVERTED CHURCH IN THE CHURCH.

- 1, 2 2 He should represent the falsities of the church, and the church besieged by them.
- 3 2 He should represent the hardness of their heart, from which it is that they have no fear;
- 4-8 2 he should also represent the church besieged by falsities of evil and evils of falsity.
- [9-]14-16 2 He should represent the falsification and adulteration of the sense of the letter of the Word,
- 17 2 by which everything of the church has perished.

CHAPTER V.

2 IT IS REPRESENTED HOW THEY HAVE DESTROYED THE SENSE OF THE LETTER.

- 1, 2 2 In part they have adulterated the sense of the letter, in part have falsified it, and in part forsaken it; nevertheless, they will continue to falsify it.
- 3, 4 2 They will profane all the truths of the church.
- 5-7 3 Because they have perverted the truths of the church more than others,

Verses *Subjects*

- 8-10 **3** falsities have destroyed goods, and evils truths until nothing of good and truth is left ;
- 11, 12 **3** and because they have destroyed the church by profaning it, they will perish, as above.
- 13 **11** Afterward the church will be instituted among others,
- 14-17 **3** since all things of the Word, of doctrine and of the church have previously been consummated by profanities, and by evils and falsities.

CHAPTER VI.

3 TO ALL WHO ARE IN EVIL LOVE AND IN FALSITIES FROM SUCH LOVE
IN THE CHURCH.

- 1-3 **3** They will perish by reason of falsities.
- 4-6 **3** All of the worship derived from truth and good has been destroyed, because there is nothing but evil and falsity.
- 7-10 **3-11** Those who depart from evils and falsities will not perish.
- 11 **3** Lamentation over this
- 12-14 **3** that all who are in evils and falsities will be destroyed.

CHAPTER VII.

15

THE LAST JUDGMENT.

- 1-4 **15** They are to be destroyed on the day of the last judgment.
- 5-13 **1-15** This will take place when the Lord comes.
- 14, 15 **1-15** Then they will perish by their evils, falsities, and profanities.
- 16 **3** Some will be left,
- 17-19 **3** but even these will have no truth or good.
- 20-22 **3** They will draw near to those who have perverted all things of the church.
- 23, 24 **3** Falsification of the Word.
- 25-27 **3** They cannot repent, because they cannot be led away from evils and falsities.

CHAPTER VIII.

*Verses Subjects***3**

PROFANATION OF WHAT IS HOLY.

- 1, 2 **1** The Lord is represented in respect to Divine love,
 3, 4 **3** and it is shown how the holy of the Word has been
 profaned:
 5, 6 **3** namely, that they have separated themselves from
 the holy of the worship of the church.
 7-10 **3** Diabolical loves have perverted the lowest sense of
 the Word.
 11, 12 **3** They have instituted a worship in accordance with
 those loves,
 13, 14 **3** by adulterating all things of good,
 15, 16 **3** and adoring the devil in place of the Lord.
 17, 18 **3** They have closed against themselves the way to all
 mercy.

CHAPTER IX.

15 VISITATION AND JUDGMENT UPON THOSE WHO ARE OF THE CHURCH.

- 1-3 **15** Exploration of their quality as respects the Word.
 4 **15** Separation of the evil and the good.
 5, 6 **15** Destruction of those in whom there is no good or
 truth.
 7 **15** Judgment upon the evil.
 8-11 **15** There is no compassion, because there is nothing
 but what has been profaned.

CHAPTER X.

11 THE INSTITUTION OF THE CHURCH BY MEANS OF THE WORD AND BY MEANS OF DOCTRINE THEREFROM.

- 1, 2 **11** The Divine spiritual of the Word there forming the
 church, is described,
 3-5 **11** from which the internal and the external of the
 church is full of the Divine;
 6-8 **11** from this the doctrine is Divine.
 9, 10 **11** Doctrine from the Word, which is spiritual within.
 11 **11** It should act in unity with the Word.
 12, 13 **11** It is full of Divine truths.
 14, 15 **11** [It is known] from the Word, that it is such in-
 wardly and outwardly.

Verses *Subjects*

- 16, 17 || Doctrine is from the Word.
 18-20 || Influx of the Lord therefrom into the church.
 21, 22 || Conjunction of all things of the Word, and consequent life.

CHAPTER XI.

2

DOCTRINE FALSIFIED.

- 1-3 2 Beginning of the perversion of the church by means of falsities (the "caldron" here meaning doctrine, and the "flesh" the people),
 4-7 2 by falsifications of the truth of doctrine.
 8-11 3 It will be even worse, and they will perish by reason of things falsified,
 12 3 because they will pervert all things.
 13-16 3-11 All who are in falsities must be scattered: the church will consist of few.
 17-20 || A new church will be instituted by the Lord, which will be in truths from Him,
 21 3 at the time when the former church is being destroyed.
 22, 23 || The Word will enlighten the new church.
 24, 25 || This is made manifest to those who are in spiritual captivity.

CHAPTER XII.

3

VASTATION OF THE CHURCH, AND FULFILLMENT OF THE PROPHECY.

- 1, 2 3 They are opposed to the Lord and the Word.
 3-12 3 It is represented that the church has departed from them, through the falsification of the Word in respect to the sense of the letter, until there is no longer any church.
 13 3 They have destroyed the chief truths by reasonings from the natural man,
 14-16 3 and consequently the remaining truths, so that there is little left.
 17-20 3 It is not known what good and truth are.
 21-25 1 The coming of the Lord will not be delayed.
 26-28 2-1 It is vain for them to say that the prophecies of the Word concerning the Lord will be fulfilled after a long time.

CHAPTER XIII.

Verses Subjects

2

THE DOCTRINE OF THE CHURCH FALSIFIED.

- 1-3 2 Respecting those who from their own intelligence hatch out doctrine, or falsify doctrine.
- 4, 5 15 They do not stand in the day of judgment.
- 6, 7 2 They say that it is the Word of the Lord, and yet it is not.
- 8, 9 2 They will be shut out from the church.
- 10-12 2 They falsely interpret the truths of the Word.
- 13-15 3 They will be destroyed.
- 16 3 They will have no protection against the hells.
- 17 3 The affection for falsifying.
- 18, 19 3 From such affections arise persuasions of falsity, by which they lead astray.
- 20-23 3-11 They will perish, and those who do not suffer themselves to be led astray will be protected.

CHAPTER XIV.

- 1-4 2 Those who depart from the worship of the Lord have no enlightenment from the Word.
- 5 2 The church is of this description.
- 6, 7 2 If they do not become converted, they cannot be enlightened in truths from the Word,
- 8 2 and the church will be devastated,
- 9, 10 [2?] until there be nothing of the doctrine of truth in it.
- 11 1-11 They must not go back, but must acknowledge the Lord.
- 12-14 3 When there is no longer any truth or good in the church, intercession will not avail in the least.
- 15, 16 3 Neither will intercession be of any avail when evil desires take possession of the church.
- 17, 18 3 So likewise when falsities take possession of the church ;
- 19, 20 3 likewise when adulteration of good takes possession of it.
- 21-23 3-11 When these have taken possession of the church, another church will be established, on which the Lord will have mercy.

CHAPTER XV.

Verses	Subjects
1-3	3 There is no longer any spiritual good ;
4, 5	3 none whatever, since that good has been utterly destroyed by evil love.
6	3 Such are those who are in the church.
7, 8	3 From evil love they will perish, and thus they will have no church.

CHAPTER XVI.

2 THE SUCCESSIVE STATES OF THE JEWISH CHURCH.

1, 2	2 There was nothing in it but falsity and evil.
3-6	2 It was forsaken by the Lord from the beginning, because it was without anything of the church.
7-12	2 After a time truths and goods of every kind and species were given to it through the Word, and thus evils and falsities were removed.
13, 14	2 Thus it could have been in intelligence.
15-20	2 It falsified all things of the Word.
21, 22	2 It extinguished truths and goods, and became as in the beginning.
23-25	2 It turned truths into falsities,
26-28	2 by knowledges (<i>scientifica</i>) of the natural man, by traditions, and by reasonings from them,
29, 30	2 finally profaning [truths].
31	2 It exalted itself above all men.
32-34	2 It obtruded its falsities on others.
35-42	3 They will utterly perish by the falsities by which the truths of the Word have been destroyed.
43-45	3 Thus they will be as in the beginning.
46-52	3 The like has come to pass with the Israelitish church, but in a less degree.
53-55	11 Nevertheless the church in general shall be restored.
56-58	11 It is everywhere better than in the Jewish church.
59-63	11 A new church is to be instituted among others.

CHAPTER XVII.

HOW THE ANCIENT CHURCH WAS INSTITUTED BY THE LORD, AND WHAT IT BECAME AMONG THE JEWISH NATION (THE "EAGLE" MEANING THE UNDERSTANDING, AND "LEBANON" THE RATIONAL OF THE CHURCH).

<i>Verses</i>	<i>Subjects</i>
1-3	11-2 Those who were in the capacity to understand were brought to the church.
4, 5	11-2 They were brought into the Lord's spiritual church, and instructed.
6	11-2 They became the church.
7, 8	11-2 Others succeeded, who had not the rational of the understanding, of whom the church was to consist, and to whom all Divine truths were given, because the Word was given them,
9, 10	2 but they utterly rejected all things of the church, so that they could not but be devastated of them.
11-13	2 They destroyed them by reasonings from the natural man,
14	2 excepting as yet a few,
15, 16	2 who, however, were natural external without an internal.
17, 18	2 Therefore they have destroyed those things which were of the church.
[19?] } 20, 21 }	2 They will perish by means of reasonings from the natural man, and will therefore be dispersed.
22-24	11 The Lord will establish a new church of others, in their place.

CHAPTER XVIII.

1, 2	2-11 It is said, If the fathers are evil their offspring also are evil:
3, 4	2-11 but the offspring are not condemned on the father's account, but everyone on his own account.
5-9	2-11 There are some of the offspring who do not commit evils, or act contrary to the goods and truths of the church, and these are saved.
10-13	2-11 It is otherwise with the offspring who commit evils, or act contrary to the goods and truths of the church; these are condemned.
14-17	11 But he who does not do this is saved,
18	2 although the fathers are condemned.
19, 20	2 Every one is dealt with according to his deeds.

Verses *Subjects*

- 21-23 2 The impious man who is converted is saved,
 24 2 while the pious man, if he becomes impious, is con-
 demned.
 25-29 2 Both are of Divine justice.
 30-32 2 Exhortation to be converted, because the Lord
 wishes the salvation of all.

CHAPTER XIX.

- 1, 2 2 The first thing of the church among the fathers of
 the Israelitish nation was destructive of all things
 of the church.
 3 2 That nation was likewise destroying all things of
 the church.
 4-7 2 They were natural external, and opposed to all
 things of the church, and therefore they became
 perverted and were destroyed,
 [?8,] 9 2 and afterwards they were wholly destroyed by means
 of reasonings from the natural man.
 10, 11 2 The ancient church was in Divine truths,
 12-14 2 but in the Israelitish and Jewish church all Divine
 truth was perverted and rejected.

CHAPTER XX.

2 SUCCESSIVE STATES OF THE JEWISH CHURCH.

- 1-3 2 Those who are of the Jewish church worship the
 Lord with the mouth and not with the heart.
 4 2 The first of them, that is, their fathers.
 4-9 2 They worshipped other gods, and did not depart
 from them, however much admonished, because
 they were natural external: this concerning them
 when in Egypt.
 10-12 2 They were let into temptations, and then instructed.
 Also, respecting conjunction of the Lord with the
 church.
 13 2 And they cannot even thus be brought to the wor-
 ship of the Lord.
 14-17 2 Although they were of such a character, yet they
 were not cast off.
 18-20 2 Their offspring were instructed in like manner.
 21-24 2 They in like manner reprobated all things of the
 church.

Verses Subjects

- 25, 26 2 In consequence they had representatives different from the former good ones, because they had profaned them ; this concerning them in the wilderness.
- 27-29 2 When they had been introduced into the land of Canaan, they worshipped other gods in every way.
- 30, 31 2 They profaned things holy.
- 32-36 2, 3 They are to be cast out of the church, because they have been such from the beginning.
- 37-39 3 They will not return to the church, but will be among the profaners of the holy things of the church.
- 40-42 11 A new church will be instituted, which will worship the Lord,
- 43, 44 11 and they will acknowledge their evils, and at the same time the Lord's mercy.
- 3 THE CHURCH HAS PERISHED BY REASON OF FALSITIES.
- 45, 46 3 An external or natural church, which is able to be
H.B. xxi. 1, 2 in the light of truth.
- 47, 48 3 It is destroyed by evil love.
H.B. xxi. 3, 4
- 49, CH. XXI. } 3 It is the Jewish nation, which is here further treated
I-3 of.
H.B. xxi. 5-8

CHAPTER XXI.

- I-3 3 [See above, end of chapter xx.]
H.B. 6-8
- 4, 5 3 They will all perish by means of falsities of evil.
H.B. 9, 10
- 6, 7 3 Grief of doctrine.
H.B. 11, 12
- 8-11 3 Destruction by means of interior falsities of evil.
H.B. 13-16
- 12, 13 3 Grief of the church because they cannot be converted.
H.B. 17, 18
- 14-17 3 All things that remain will also perish, owing to falsities still more interior.
H.B. 19-22
- 18-22 3 Destruction will come by reasonings from falsities, and yet they will have worship, but from these falsities.
H.B. 23-27
- 23, 24 3 Their worship will be vain.
H.B. 28, 29
- 25-27 1, 3 That church will come to its end when the Lord comes.
H.B. 30-32
- 28, 29 3 It will be the same with those who have falsified the sense of the letter of the Word.
H.B. 33, 34
- 30-32 15 They will be cast into hell.
H.B. 35-37

CHAPTER XXII.

Verses Subjects

- 1, 2 2 The church adulterating truths and goods of doctrine.
 3-6 2 It is coming nearer to its end.
 7-9 2 They destroy truths and goods by means of it.
 10-12 2 They have been guilty of various adulterations of truth and good.
 13-16 3 They are destroyed.
 17-22 3 Falsities and evils of every kind are mixed with truths and goods.
 23-25 3 The truth of the Word has been adulterated,
 26 3 also its good;
 27-29 3 likewise the remaining things which, though false and evil, have been made to appear as though they were true and good.
 30 3 Nothing is left over.
 31 15 They will perish in hell.

CHAPTER XXIII.

2 THE CHURCH WHICH IS IN TRUTH, AND THE CHURCH WHICH IS IN GOOD.

- 1, 2 2 There are two churches, one which is in truth, which is "Samaria," and the other which is in good, which is "Jerusalem."
 3, 4 2 Both are external natural, perverted in the beginning.
 5-8 2, 3 "Samaria" falsified the truths of the Word by reasonings from knowledges (*scientifica*);
 9, 10 2, 3 thus she became corrupted.
 11-13 2, 3 "Jerusalem" likewise falsified truths,
 14-17 2, 3 and adulterated goods also by various means.
 18 2 Thereby she separated herself from the Lord,
 [19,]20,21 2 and defiled truths and goods still further by knowledges (*scientifica*) of the natural man.
 22-25 15 They will wholly perish on the day of judgment.
 26, 27 15 Thus the truths and goods of the church will no longer be perverted.
 28-31 15 They will be in hell where there is nothing but evils and falsities.
 32-34 15 They will also be in the falsification of all truth;
 35 4 and this, because they have denied the Lord.
 36-39 3 They have destroyed all the holy things of the church.

<i>Verses</i>	<i>Subjects</i>
40-42	3 They boasted before others because of their having the Word and the holy things of the church,
43-45	3 although these were entirely falsified and adulterated.
46-49	3-11 Falsities and evils will destroy all things of the church among them, and such must be separated that they may no longer mislead.

CHAPTER XXIV.

1, 2	3 The end of the church among the Jewish nation.
3-5	2 Through the Word truths together with goods have been given them, also the Divine presence.
6-8	2 They are filthy by reason of the adulteration and profanation of truth and good.
9-12	2 The Lord has labored with all His might, that they might grow better,
13	2 but it could not be done ;
14	3 therefore they will die in their profanities.
15-17	3 Everything of the church will be taken away from them, and yet there will be no grief on that account.
18, 19	1-3 This will take place when the Lord comes into the world.
[20,] 21-23 }	1-3 Then He will destroy all the worship of that church, and there will be no grief on that account.
24-27	1-11 When the Lord comes, those who will be led to the new church will be instructed.

CHAPTER XXV.

1, 2	2 Against those who are in the sense of the letter of the Word, and who pervert the truths of religion by things which do not belong to religion, who are meant by the "children of Ammon:"
3-5	2 because they wonder at the destruction of the church they will not know truths :
6, 7	2 because they have rejoiced over this, they will pervert truths.
8-11	2 Still more when they pervert goods of the church.
12-14	3-15 Of those who destroy the external of the Word and of doctrine : they will be rejected for a like reason.
15-17	3-15 Those who by falsities of faith devastate the church will be devastated and perish on the day of judgment.

CHAPTER XXVI.

Verses Subjects

- 2** OF THE CHURCH AS TO KNOWLEDGES (*cognitiones*) OF TRUTH, WHICH IS MEANT BY "TYRE."
- 1, 2 **2** They imagine that all things of the church consist in knowledges (*cognitiones*).
- 3, 4 **2** Thereby come falsities, which destroy the ultimates of doctrine.
- 5, 6 **2** These and also affections for truth are destroyed by knowledges (*scientifica*).
- 7-12 **2** Much reasoning from the natural man will destroy all truths, from which comes self-intelligence.
- 13, 14 **3** Thus all affection for spiritual truth will perish, so that nothing of the church will any longer remain.
- 15-18 **3-15** Their end will be in hell, which will cause the rest of them to be in terror.
- 19-21 **15-11** When they have been cast into the hells, the knowledges (*cognitiones*) of truth will be evident to those who will be in heaven and in the church.

CHAPTER XXVII.

- 1, 2 **2** Further concerning the church in respect to knowledges (*cognitiones*) of truth, which is "Tyre."
- 3-9 **2** The ancient church had knowledges of truth and good of every kind and species, and by means of them it had intelligence.
- 10, 11 **2** Truths that protected that church.
- 12, 13 **2** Acquisitions and communications of all the knowledges.
- 14-20 **2** Knowledge (*scientia*), intelligence and wisdom by means of them.
- 21-23 **2** Divine worship from them.
- 24, 25 **2** Truths and goods of every kind and thus everything of the church acquired by means of them.
- 26-29 **2** Through natural knowledges (*scientiae*) they have perished.
- 30-34 **2** Lamentation over their destruction,
- 35, 36 **2** and that it is the countenance of hell.

CHAPTER XXVIII.

Verses Subjects

- 1-5 2 Since they believe that they are learned from mere knowledges (*cognitiones*), and say in their heart that they are most intelligent from themselves, . . .
- 6-10 2,3 therefore they will falsify all knowledges (*cognitiones*) of truth, and will perish thereby.
- 11 2 Respecting learning from the Word.
- 12 2 From the Word they have all truths and goods of heaven and of the church ;
- 12-18 2 in consequence of which they were in intelligence at first, but afterwards this was dissipated by means of their pride.
- 19, 20 3 Natural love consumed all things of the church, resulting in their destruction.
- 21-23 2 Of the understanding of truth, which is meant by "Zidon : " it will perish by means of falsities.
- 24 3 Their destruction, lest the church should be still further destroyed.
- 25, 26 11 A new church will come into existence, when the former has been condemned.

CHAPTER XXIX.

- 1-3 2 Of the natural man who, in things Divine, trusts nothing but his knowledges (*scientifica*).
- 4, 5 2 Such will pervert the truths of the church by applying their knowledges to falsities.
- 6, 7 3 Because truths have been perverted in this manner, all power, which is of truth, has been destroyed in their case,
- 8-12 3 and all truth will be utterly devastated, until they will no longer have truth.
- 13-16 11 Nevertheless something of a church will be established out of those who are natural and in knowledges (*scientifica*).
- 17, 18 11 Reasonings from knowledges (*scientifica*) of the natural man will not destroy knowledges (*cognitiones*) of truth with them ;
- 19, 20 2 but these will be destroyed by reasonings from the natural man with those who trust knowledges (*scientifica*) alone, and have perverted the truths of the church.

Verses Subjects

- 21 || Those who are of the church that the Lord will establish will have truths of doctrine.

CHAPTER XXX.

- 1-5 1-3 The coming of the Lord when all things of the church have been destroyed by knowledges (*scientifica*) of the natural man.
- 6-9 3 Then all who trust in these knowledges will perish through evil loves.
- 10-12 3 By such the truths of the church will be destroyed through reasonings from the natural man, derived from falsities, even until there is nothing left but falsities.
- 13-19 3-15 All things which are of the knowledge (*scientia*) of the natural man, of every sort, will become hell.
- 20-23 3 They will have no truth, thus no power.
- 24-26 3 This will take place through reasonings from the natural man.

CHAPTER XXXI.

- 1, 2 || Of the natural man who is in knowledges (*scientifica*).
- 3-9 || In the ancient church a rational flourished that was derived from knowledges (*scientifica*) of every kind, through their confirming, by means of these, the Divine things of the church ; and from this source they had spiritual intelligence.
- 10-13 3 The pride of self-intelligence, from which comes a trust in learning, has wholly cast them down from intelligence, and has deprived them of all the truths of the church.
- 14 3-15 They are cast into hell, that they may no longer destroy.
- 15-18 3-15 There they are shut up, lest, while continuing in their falsifications, they should spread their falsities abroad.

CHAPTER XXXII.

Verses Subjects

- 3 LAMENT OVER THOSE WHO BY KNOWLEDGES (*scientiae*) HAVE PERVERTED THE HOLY THINGS OF THE CHURCH.
- 1, 2 3 They pervert all truths of the church.
- 3-8 3 They fall into all falsities of evil, until they no longer see what is good and true.
- 9, 10 3 Those who are outside the church are horrified at their falsities.
- 11, 12 3 They destroy all things of the church by reasonings from the natural man.
- 13-16 15 They shall be cast into hell, that they may no longer pervert truths in those who are in an affection for truth.
- 17-23 15 In hell they will be associated with those who have profaned the holy things of the Word ;
- 24, 25 15 also with those who have falsified truths of doctrine ;
- 26-30 15 with those who have falsified the sense of the letter of the Word.
- 31, 32 15 All of these will be with those who by knowledges (*scientiae*) have perverted the holy things of the church, and thus they will be separated from those who are of the church, lest they persecute them.

CHAPTER XXXIII.

2 OF THOSE WHO INSTRUCT AND ARE INSTRUCTED.

- 1-5 2 Those who are instructed by the preacher concerning falsities and do not take heed, perish ;
- 6, 7 2 when the preacher sees falsities and does not give instruction concerning them, he perishes.
- 8, 9 2 The same is true of every one who teaches doctrine, when he teaches and is not heard, or when he does not teach.
- 10, 11 2 So now in the church, they must be taught in order that they may be converted, because the Lord wishes the salvation of all.
- 12-16 2 If the evil man becomes good, his evil is forgiven ; if the good man becomes evil, his good is not regarded.
- 17-20 2 These things are Divine justice.
- 21-26 2 A perverted church declares that they are the

Verses Subjects

- church, because they have the Word ; nevertheless they falsify the Word, worship another god and do evil,
- 27-29 3 and will perish by reason of falsities of evil,
- 30-33 3 notwithstanding their hearing the Word, and being in external worship.

CHAPTER XXXIV.

- 1-4 2 Respecting teachers who regard their own good only, and not the good of the church.
- 5, 6 2 In consequence those who are of the church come into an evil life.
- 7-10 3 Being such, everything of the church is taken from them.
- 11-16 11 When the Lord comes into the world He will gather the church together, and will teach it Divine truths.
- 16, 17 3-11 The evil among them He will separate.
- 18-20 3 Evil shepherds destroy everything of the church,
- 21 [3] and destroy the simple.
- 22-25 1-11 When the Lord comes He will teach and save these.
- 26-31 11 He will both teach them and protect them from falsities, and they will acknowledge Him.

CHAPTER XXXV.

3 RESPECTING FALSITIES OF FAITH.

- 1-5 3 All truth of faith among them perishes through falsities.
- 6-9 3 Falsification of the Word from this, until there is nothing but falsity.
- 10 3 They claim that the church is with them.
- 11-13 3 They speak against the church and against the Lord.
- 14, 15 3 When the church comes into existence, they will be devastated in respect to everything of the Word.

CHAPTER XXXVI.

3 THE PERVERTED CHURCH IN GENERAL.

- 1, 2 3 It has been destroyed by evils and falsities.
- 3-7 3 Because it has been destroyed even to its ultimates, those that have been destroyed will perish.

<i>Verses</i>	<i>Subjects</i>
8-12	A new church will be established by the Lord, which will be in truths and goods.
13-15	The evils and falsities of the perverted church will no longer do any harm.
16-19	2 That perverted church will perish utterly.
20-23	2 Yet it will still be tolerated because of the Word, and because the Lord is known by means of the Word.
24-30	A new church will then be established, which, being freed from falsities and evils, will be in truths and goods, and will acknowledge the Lord.
31, 32	It will reject evils.
33-36	Its intelligence will gradually grow by means of Divine truths.
37, 38	The Lord will be acknowledged in it, and there will be the worship of Him.

CHAPTER XXXVII.

1, 2	3 It is represented that the church was destitute of all life from good and truth.
3-6	It is foretold that a new church will come into existence, in which will be life.
7, 8	This also came to pass when that church was first instructed in truths, and was thus made fit for receiving,
9, 10	and it then received life.
11-14	1 Thus the Lord did when He came into the world, and a new church was established by Him.
15-20	There were two churches, the celestial and the spiritual, and the two together were one.
21-25	This will be under the Lord, and the two will become one church from the Lord, and will be protected from infernal evils and falsities.
26-28	The church will be different because the conjunction will be different.

CHAPTER XXXVIII.

1, 2	2 Those who are in the mere sense of the letter of the Word, and in a worship therefrom which is external without an internal, are meant by "Gog."
------	--

<i>Verses</i>	<i>Subjects</i>
3-7	2 Everything and all things of that worship will perish.
8-16	2 That worship will possess the church, and will vastate it, and it will thus be in externals without internals.
17-19	2 The state of the church will therefore be changed.
20-23	2 And the truths and goods of religion will perish in consequence, and falsities will succeed in their place.

CHAPTER XXXIX.

1-6	2 Those who are in the mere sense of the letter and in external worship, will come into the church, but will perish. These are meant by "Gog."
7, 8	3-11 This will take place when the Lord comes and establishes the church.
9, 10	3 This church will then disperse all the evils and falsities of such,
11-16	3 and will wholly destroy them.
17-21[22]	11 The new church that will be established by the Lord will be imbued with goods of all kinds,
23, 24	3 and the former church will be destroyed because of evils and falsities.
25-29	11 The Lord will then gather together a church from all nations.

CHAPTER XL.

1	12 Respecting a new church from the Lord, after the Jewish church has been destroyed.
2-5	12 What its quality will be.
6-23	12 All things of doctrine in respect to celestial good and truth:
24-34	12 all things of it in respect to spiritual good and truth:
35-49	12 all things of it in respect to external good and truth.

CHAPTER XLI.

1-26	12 All things of worship of the internal church in respect to good and truth.
------	---

CHAPTER XLII.

Verses *Subjects*

- 1-20 12 All things of worship of that external church in respect to good and truth.

CHAPTER XLIII.

- 1-11 12 The Word in that church, in respect to the sense of its letter.
 12-27 12 Worship of the Lord from good of love in that church.

CHAPTER XLIV.

- 1-3 12 Every good of the church and of worship is from the Lord.
 4-8 12 The Jewish nation destroyed the church.
 9-14 12 That nation will [not] be in that church,
 15-31 12 but others, of whom the new church will consist, which will acknowledge the Lord; concerning which, and its life, doctrine, worship and ministry.

CHAPTER XLV.

- 1-5 12 Concerning that church: its outmosts will be holy.
 6-8 12 The holy of doctrine.
 9-25 12 Its statutes.

CHAPTER XLVI.

- 1-3 12 Influx of the Lord from Divine love.
 4-24 12 Worship of the Lord there.

CHAPTER XLVII.

- 1-12 12 Influx of Divine good and Divine truth from the Lord; from this influx the angels of the three heavens, and men, have spiritual life, and from the Divine good and Divine truth they have intelligence and charity.

Verses Subjects

- 13-23 12 Inheritances or partitions of the church and heaven according to goods and truths in the whole complex, which is "according to the tribes of Israel."

CHAPTER XLVIII.

- 1-8 12 That partition continued,
 9-20 12 for those who are in the third heaven, who are the "priests and Levites."
 21, 22 12 The Lord is in the midst of them.
 23-29 12 The further partition or inheritance continued.
 30-34 12 The knowledges (*cognitiones*) of that church, which are introductory truths.
 35 12 This church is the Lord's church.

Daniel.

CHAPTER I.

<i>Verses</i>	<i>Subjects</i>
1, 2	2 When the church among the Jewish nation had been destroyed, "Babylon" appropriated to herself all things pertaining to it.
3-21	2 She wished to know all things of the church, and to acquire an understanding of them, and this was the beginning of "Babylon."

CHAPTER II.

1, 2	2 The future character of "Babylon" foretold.
3-11	2 This was not known to those who made common cause with "Babylon."
12, 13	2 They were blinded,
14-30	2 but it was disclosed by revelation from the Lord to those who were of the church.
31-35	2 The progress of the Babylonish religion follows: first the rulers would learn and teach the goods and truths of heaven and the church; and afterwards they would backslide, until nothing remained except what was adulterated, thus what 1 was merely false and evil, and then the Lord would come.
36-38	2 First the Word will be taught there according to truths of doctrine drawn from it.
39	2 Afterwards the church will prevail, not from spiritual good, but from natural good.
40-43	3 Finally all good and truth will be changed by adulterations into evil and falsity, prevailing only through civil diabolic power.
44, 45	1.3.11 Then the Lord will come, and destroy that religion, and will institute a church that will be in Divine truth from Him.

Verses Subjects

- 46-49 2 This was the beginning of "Babylon," when it worshipped the God of heaven, and magnified doctrine from the Word.

CHAPTER III.

- 1, 2 2 "Babylon" was minded to depart from the worship of the Lord to the worship of another god, which is the "statue of gold set up by Nebuchadnezzar."
- 3-7 2 All such agreed together, threatening all that they
15 would otherwise be cast into hell.
- 8-12 11 Those rulers who worshipped the Lord did not obey;
- 13-21 3-11 they were therefore excommunicated and condemned to hell by "Babylon," together with all things of the Lord's church;
- 22-25 11 but still no harm came to them, and it was clearly seen that they were protected by the Lord.
- 26-30 } "Babylon" was compelled by this to acknowledge
CH. IV. 1-3 } and worship the Lord.
H.B. 26-33

CHAPTER IV.

- 1-3 11 [See above, end of chapter iii.]
H.B. iii. 31-33
- 2 IT IS FORETOLD WHAT "BABYLON" WILL BE, AND WHITHER THEIR MIND WAS MOVED.
- 4-7 2 This was not known to those who were "Babylon."
H.B. 1-4
- 8, 9 2 It was known to those who were of the Lord's
H.B. 5, 6 church.
- 10-12 2 They purposed to have dominion over heaven and
H.B. 7-9 the church when that religion should extend over much territory.
- 13, 14 2 Then they would no longer have any goods and
H.B. 10, 11 truths of heaven and the church.
- 15-17 2 Nevertheless the Word would remain with them,
H.B. 12-14 although perverted.
- 18, 19 11 Then those who were of the Lord's church perceived
H.B. 15, 16 what those of the Babylonish religion were interiorly, and how far they wished to extend their dominion.

Verses Subjects

- 20-33 2 They were so stupid in respect to the truths and
H.B. 17-30 goods of the church, as to be no longer men, and
this fact was confirmed from heaven, where they
were seen to be such.
- 34-37 2 They feared as yet to extend their dominion over
H.B. 31-34 heaven and the church, but acknowledged the
Lord before those who were under obedience to
them.

CHAPTER V.

- 1-4 3 "Babylon" profaned all things of heaven and of the
church.
- 5, 6 3 It was perceived from the Word, that it was profane,
7-9 3 but it was not perceived by the primates who were
in that religion.
- 10-24 3 It was confirmed by those who were in the truths
of the church, that it was contrary to the Word
for them to have exalted themselves above the
Lord, and that thus they profaned things holy.
- 25-28 3 That religion was at an end because there was no
longer good and truth of the church.
- 29, 30 3 Thus everything of the church there, came to an end.
- 31 2 Worship of the Lord was thought about, as in the
CH. VI. 1-3 } church.
H.B. VI. 1-4

CHAPTER VI.

- 1-3 2 [See above, end of chapter v.]
H.B. 2-4
- 4-9 2 They deliberated about this, and concluded that
H.B. 5-10 they should be worshipped in place of the Lord ;
- 10-17 2 which decree being gainsaid by those who were of
H.B. 11-18 the Lord's church, it was ordained that they
should undergo the punishment of the inquisi-
tion, which is "the lion's den into which Daniel
was cast ;"
- 18-23 11 but still they were guarded by the Lord, that they
H.B. 19-24 might not undergo that punishment ;
- 24 15 but on the contrary, those who invented that crime
H.B. 25 were cast into hell,
- 25-28 11 and those who were in worship of the Lord were
H.B. 26-29 saved.

CHAPTER VII. .

Verses Subjects

- 1-3 2 Revelation concerning the successive changes of state of the church :
- 4 2 *The first*, while they were in the understanding of truth :
- 5 2 *The second*, when they studied only the sense of the letter of the Word :
- 6 2 *The third*, when the sense of the letter of the Word was falsified, and falsity was made to appear as truth :
- 7 3 *The fourth*, when there was faith alone, which destroyed all things of the church,
- 8 3 and which was confirmed by the sense of the letter of the Word ;
- 9, 10 3 they were judged from the Word,
- 11 3 and that faith was wholly destroyed,
- 12 3 and [those who were in] the former [states] were judged according to their life,
- 13, 14 11 and the church became the Lord's.
- 15, 16 2 Further explanation of those things :
- 17, 18 2 four successive states of the church are meant ;
- 19-21 2 the last state is faith alone confirmed by reasonings and by the Word falsified, by virtue of which they would prevail ;
- 22 11 and this until the Lord shall institute the church
- 23, 24 [3] which has been destroyed by faith alone,
- 25 3 and which despises the Lord Himself.
- 26, 27 15 Finally those who are in faith alone will be judged, 11 and a new church will be established by the Lord.
- 28 Thus comes the end.

CHAPTER VIII.

11 PREDICTION CONCERNING THE CHURCH IN RESPECT TO CHARITY AND IN RESPECT TO FAITH.

- 1-3 11 The church which is in faith and in charity, and its power.
- 4 11 It will increase in truths and goods.
- 5 2 Faith alone will wholly destroy charity.

Verses Subjects

- 6-10 2 It will prevail through reasonings, by which it will dissipate the truths of doctrine that are derived from the Word.
- 11, 12 2 It will destroy the worship of the Lord, together with Divine truths.
- 13, 14 1 This will go on until the coming of the Lord.
- 15-19 2-1 It is further explained, that this will be when the Lord comes.
- 20-25 3-4 Faith alone will destroy the church, and despise the Lord.
- 26 3 This is the end of the church.
- 27 3 It is a sad time.

CHAPTER IX.

1-3 THE COMING OF THE LORD, AND THE END OF EACH CHURCH, THE OLD AND THE NEW.

- 1-3 1-3 Revelation respecting the end of the church.
- 4-19 3 Confession respecting the Jewish church destroyed.
- 20-23 [1] Revelation.
- 24 15 After the church has been consummated, the judgment will come, and the Word will cease, and the Lord will glorify His Human.
- 25 11 Afterwards a new church will be established, but not easily.
- 26 3 Afterwards falsity will invade that church and will destroy it.
- 27 11-3 Still there will be a reformation, but this church will also perish from mere falsities and evils (*Matt.* xxiv. 15).

CHAPTER X.

- 1-6 1 Manifestation of the Lord,
- 7-21 11 to reveal those things that will be in the new church respecting such as are in faith alone, and respecting such as are in truths from good, who are meant here by "Michael."

CHAPTER XI.

Verses Subjects

- 11-2** THE "KING OF THE SOUTH" HERE MEANS THE CHURCH WHICH IS IN TRUTHS OF FAITH FROM GOOD OF CHARITY, AND THE "KING OF THE NORTH" MEANS THE RELIGION THAT IS IN FAITH SEPARATE FROM CHARITY: HOW THE CHANGES FOLLOWED EACH OTHER DID NOT APPEAR IN THE WORLD, BUT IN HEAVEN.
- 1-4** **3** The church among the Jewish nation will be destroyed.
- 5** **11** Then a new church will be established, which will be in faith from charity.
- 6** **11-3** Charity will be conjoined to faith, but faith will prevail;
- 7-9** **11** and yet with some charity will prevail, and will therefore be the first thing of the church.
- 10-12** **3** Their posterity will fight for faith and will conquer.
- 13-16** **3** Faith will gain strength against charity and consequent faith, and will overcome the latter.
- 17** **3** The dogma followed that charity is from faith.
- 18-20** **2** Contention about various sayings respecting this subject from the Word.
- 21-23** **2-11** They simulated the dogma of charity, from which they had a *quasi* consociation.
- 24-26** **2** Confirmations from the Word in favor of charity were explained perversely, and they destroyed faith originating in charity.
- 27, 28** **2** Painful conjunction.
- 29-31** **2** Faith broke up the painful conjunction, adulterated the Word itself, and thus destroyed the church.
- 32-35** **2** It was objected to by many, nevertheless they were overcome.
- 36, 37** **2** Finally faith alone obtained,—a religion which destroys all fear of God and the whole church.
- 38, 39** **2** It worships another god than the Lord.
- 40, 41** **2** Thus faith originating in charity was subjugated.
- 41** **11** Nevertheless those who believe the Word in simplicity will remain.
- 42, 43** **2** Faith alone will also destroy by reasonings from the natural man.
- 44, 45** **2** When the end comes, those who are natural-sensual will be persistent.

CHAPTER XII.

Verses *Subjects*

- | | |
|-------|---|
| 1 | 11-1 Near the end, a new church will begin, in which the Lord will be worshipped, and the faith of charity will be received. |
| 2, 3 | 11 Then those who are in that faith will come into heaven, but not the rest. |
| 4 | 11 They will become intelligent. |
| 5-7 | 3 All this will come to pass at the consummation. |
| 8, 9 | 11 This revelation is from the Lord. |
| 10 | 11 The evil will not understand, but the good. |
| 11-13 | 11 The beginning of that church. |

Hosea.

CHAPTER I.

<i>Verses</i>	<i>Subjects</i>
1-3	3 The prophet represented the falsification of the Word with the Jewish nation.
3-5	3-4 That profane church will be destroyed when the Lord comes.
6	3-4 No pity is possible ;
7	1-11 but the Lord will pity those who will be of His new church.
7-9	3 When nothing of the church will any longer remain,
10, 11	11 then the new church will grow, and will acknowledge the Lord.

CHAPTER II.

1-4	11-2 Exhortation to abstain from the falsifications of the Word, otherwise there will be no church, but it will be without goods and truths, as before.
5-7	11-2 They will become as before when they loved evil and falsity, but they will be withheld.
8	11-2 They will return to God whom they worshipped at that time, and from whom they received good, not knowing that this was from the Lord ;
9-13	11-2 but because they still did not worship Him, but another god, goods and truths will be devastated.
14-17	11 Those who will be of the new church, are to be purified by temptations, and prepared,
18-20	11 and a new church constituted of such will come into existence, which will acknowledge the Lord.
21-23	11 Then they will receive all things of heaven and the church.

CHAPTER III.

Verses Subjects

II

A NEW CHURCH TO BE ESTABLISHED BY THE LORD.

- 1-5 II They will live for a long time without the truths and goods of the church, but they will become a church from the Lord, when He comes, and will acknowledge Him.

CHAPTER IV.

- 1-3 3 There is in the church nothing but evil and falsity from the falsified Word ;
- 4-9 3 and because nothing of the law and doctrine remains, the church has been destroyed.
- 10-12 3 Because they have falsified the Word they are no longer able to understand truth, but will behold falsity.
- 13 3 For this reason their worship will be from falsities.
- 14 3 Will they not perish on this account?
- 15-19 3 Likewise those in the spiritual church : these will go away into falsities:

CHAPTER V.

- 1-3 3 Those who represented the celestial things of the church and those who represented its spiritual and intellectual things, falsified and adulterated the truths of the Word.
- 4 3 They cannot turn back,
- 5-9 3 but all will perish.
- 10-14 3 They no longer have any understanding of truth, but in place of truth they understand falsity.
- 15 II Nevertheless there will be a new thing of the church.

CHAPTER VI.

- 1-3 II A new church will be established, which will acknowledge the Lord :
- 4-6 II it will understand truth,
- 7-10 3 as there are perversities in the former church,
- 11 II when the new church will be established.

CHAPTER VII.

Verses	Subjects
1-5	3 They have perverted all the truths of the Word and of doctrine.
6-10	3 They have perverted them by evil loves,
11	3 and by the knowledges (<i>scientifica</i>) of the natural man.
12-16	3 Therefore they cannot be led back, because they are in falsities.

CHAPTER VIII.

1-7	3 They have perverted the church : they have turned its goods and truths into evils and falsities.
8-11	3 By reasonings from the natural man they have put off everything of the church,
12-14	3 and also everything of the worship of the church ; therefore they cannot but perish.

CHAPTER IX.

1-3	3 They have falsified the truths of the church, therefore the church has been destroyed, and they will be natural, abiding only in reasonings from the natural man.
4, 5	3 Consequently there is no Divine worship.
6	3 All truth and good is turned into falsity and evil.
7-9	3 They will perish on the day of judgment.
10-13	3 The first of them were also such, they had no understanding of truth ; so also their posterity, although instructed.
14-17	3 The posterity of these cannot but become such.

CHAPTER X.

1-3	3 The church that was devastated in respect to truths, has a worship similar to this one, and they say that they have truth.
4, 5	3 At heart they worship another god.
6	3 They will reason against truths.
7, 8	3.15 They will be cast into hell, where there is such [evil].

Verses Subjects

- 9, 10 2 The evils of punishment come upon them, but in vain.
- 11, 12 2 They have been taught truths and goods, and admonished,
- 13-15 2 and yet they persisted in falsities of evil. Their destruction, in consequence, on the day of judgment.

CHAPTER XI.

- I 1 That "Israel" the Lord was "brought down into Egypt," means that they were instructed in the first principles of the church.
- 2 11 They were there in natural desire and knowledge (*scientia*).
- 3, 4 11 They were instructed in cognitions and knowledges (*scientiae*).
- 5-8 11 When they have become spiritual, they will no longer be natural, since they will thus destroy truths and the understanding of them ;
- 9-11 11 but from their having been in knowledges (*scientiae*) they will have intelligence from the Lord.
- 12 2 The understanding of the Word was falsified, although the Word is the Lord's.
- H. B. xii. 1

CHAPTER XII.

- I 2 Falsities grow by reasonings originating in the delights of the natural man.
- H. B. 2
- 2-5 2 The Lord strove with the posterity of Jacob, from their infancy.
11. B. 3-6
- 6, 7 2 Exhortation to be converted, and not falsify truths.
11. B. 7, 8
- 8-14 2 The church gloried in its possession of the Word, and on account of their representative worship, and they were continually guarded by the Lord ; and yet they falsified and adulterated the Word and the worship.
11. B. 9-15

CHAPTER XIII.

- 1-3 2 From their self-intelligence they have perverted all Divine worship, and hence will perish,

<i>Verses</i>	<i>Subjects</i>
4	16 yet the Lord alone is God.
5, 6	2 When they became rich in knowledges (<i>cognitiones</i>) from the Word, they forsook the Lord by reason of their self-glorification.
7-9	3 Hence their destruction,
10, 11	3 because there is no longer any truth of the church.
12, 13	3 The truth of the church has been interiorly destroyed.
14, 15	2 They are to be kept from destruction, until all truth of the church has been destroyed.
16 H.B. xiv. 1	4 Those who have worshipped another god, will perish.

CHAPTER XIV.

1-3 H.B. 2-4	11 Exhortation to be converted.
3 H.B. 4	17 because salvation comes from no other source.
4-7 H.B. 5-8	11 Thus they will be received into the church, and instructed in its truths and goods.
8 H.B. 9	11 Falsities will be rejected,
9 H.B. 10	11 and in consequence there will be understanding from rational light.

Joel.

CHAPTER I.

Verses Subjects

- | | | |
|--------|---|---|
| 1-3 | 2 | To all who are of the church. |
| 4 | 2 | Falsity from the sensual man and afterwards evil therefrom has consumed all things of the church. |
| 5-7 | 2 | Let them repent, for evil from the sensual man has destroyed the different things of the church. |
| 8-13 | 2 | Mourning over the destruction of the goods and truths of the church. |
| 14 | 2 | Exhortation to be converted, |
| 15 | 1 | and to reflect that thus will be the last time, when the Lord will come, |
| 16, 17 | 3 | and that everything of the church has been devastated ; |
| 18-20 | 3 | for which reason there is lamentation. |

CHAPTER II.

- | | | |
|--------|------|---|
| 1, 2 | 1-15 | The Lord will come and will execute judgment, |
| 2, 3 | 3 | when falsity and evil from the sensual had destroyed the whole church. |
| 4-9 | 3 | Falsity of evil will destroy all things of it by various insanities. |
| 10 | 3 | All good and truth has been dispersed, together with the knowledges (<i>cognitiones</i>) of them. |
| 11 | 7 | The Lord will fight with them. |
| 12-17 | 2 | Exhortation to be converted to Him, to repent, and to be wise. |
| 18, 19 | 11 | The Lord will establish the church, to which He will give its goods and truths, |
| 20 | 11 | and will remove falsities of evil, and thus hell. |
| 21-25 | 11 | They will have trust in the Lord, from which they will have goods and felicities, |
| 26, 27 | 11 | and acknowledgment from the heart. |

Verses Subjects

- 28, 29 **11** By His Divine the Lord will fill those who are of
H.B. iii. 1, 2 that church with all things, and will vivify them.
- 30, 31 **3-15** Falsities of evil and evils of falsity will dissipate in-
H.B. iii. 3, 4 flux on the day of judgment,
- 32 **17** but those who acknowledge and worship the Lord
H.B. iii. 5 will be saved.

CHAPTER III.

H.B. iv.

- 1 **11** Then the church will be gathered together,
- 2, 3 **15** and then judgment will be executed upon those who
 have scattered the goods and truths of the church :
- 4-8 **15** upon those who are in knowledges (*cognitiones*) alone
 and in faith alone, and have thereby destroyed
 the truths of the Word and of doctrine.
- 9-12 **15** Combat of good and truth against evils and falsi-
 ties at that time. .
- 13-15 **3** Then evil is consummated.
- 16, 17 **11** This is from the Lord, whom they will then also
 acknowledge, and from whom is the church.
- 18, 19 **11** The Lord will then teach them the Word, and falsi-
 fications of the Word will be removed.
- 20, 21 **11** Then the church will be the Lord's, and from the
 Word.

Amos.

CHAPTER I.

Verses	Subjects
1, 2	1 [The teaching of] the Lord about the Word and doctrine from the Word :
3-5	3 About those who pervert knowledges (<i>cognitiones</i>) from the Word which are of service to doctrine, and who thus turn away also the good of those knowledges : these will perish.
6-8	3 About those who apply the Word to a heretical falsity : these will perish.
9, 10	3 About those who pervert knowledges (<i>cognitiones</i>) of good and truth, and thereby do injury to the external sense of the Word.
11, 12	3 About those who pervert the sense of the letter of the Word by falsity, by which doctrine perishes.
13-15	3-15 About those who falsify the truths of the sense of the letter of the Word : they do not resist in the day of combat, but destroy the truth of doctrine.

CHAPTER II.

1-3	2 About those who adulterate the good of the sense of the letter of the Word : these destroy the good and truth of the church.
4, 5	2 About those who destroy the celestial things of the Word : they destroy both its celestial and its spiritual things.
6-8	2 About those who destroy the spiritual things of the church : these go away in consequence into falsities of every kind.
9-11	2 The Lord entirely removed falsities of evil when the church was instituted among them, and they were instructed.
[12]13-16	2 Nevertheless that church perverted all things, and hence it has become like one who has truth, and yet is without truth, and thus perishes in the
15	time of judgment.

CHAPTER III.

Verses Subjects

- 1, 2 3 The church was instituted solely with the Israelitish nation, therefore falsities and evils must be examined there.
- 3-6 3 There cannot be at the same time a church and not a church, nor truths and at the same time falsities, without truths being snatched away.
- 7, 8 3 The Lord will surely reveal this ;
- 9, 10 3 for from this it is clear how the church is devastated.
- 11 3 Therefore the truths of the church perish from falsities,
- 12 3 and the goods and truths of the Word will be carried off by them ;
- 13-15 3 so also all things of the church.

CHAPTER IV.

- 1-3 2 Those who pervert the doctrine of the church : they will also fall into falsities in outermost things.
- 4-6 2 They worship in externals according to the statutes, which will be similar [to genuine worship], but only in outermost things.
- 7, 8 2 Some things true will remain, when the rest are false, in consequence of which truths will have no power.
- 9, 3 Afterward all things of the church are falsified,
- 10, 11 3 and finally they are profaned by sensual knowledges (*scientifica*), the profanation extending to all things of the church, so that there is hardly anything left.
- 12, 13 3 Exhortation to turn themselves to the Lord.

CHAPTER V.

- 1-3 2 Lamentation over the church because it has been successively devastated.
- 4-9 2 Exhortation to seek the Lord, that all things of the church may not perish through evils and falsities.
- 10-13 2 They reject truths because they are in self-intelligence.
- 14, 15 2 Exhortation to be converted.

Verses	Subjects
16-20	3 Lamentation over the destruction of the church, and over their own destruction, when the Lord comes.
21, 22	2 Their worship cannot be accepted.
23-25	2 It will be accepted if they have good and truth.
26, 27	2 Otherwise they are deprived of all knowledge (<i>cognitio</i>) of truth and good.

CHAPTER VI.

3 OF THE SPIRITUAL CHURCH WHICH WAS INSTITUTED.

1, 2	3 It turned out worse than the religions of other nations.
3-6	3 It possesses all things of the church in abundance; they think nothing of the destruction of the church.
7-9	3 Therefore all things will perish,
10-12	3 until nothing remains:
13, 14	3 for the reason that they acquired those things from what is their own.

CHAPTER VII.

1	3 The church grew from externals to externals.
[2-]4-6	3 When externals were lost, there was a restoration.
7-9	3 When inmosts were reached, all things were destroyed, because they were contrary to God,
10-13	3 and contrary to all things of doctrine;
[14]15, 16	3 so that there was no longer any doctrine.
17	3 The church with all things pertaining to it will perish.

CHAPTER VIII.

1	11 A new thing of the church comes into existence.
2, 3	3 The old church comes to an end,
4-6	3 when there is nothing but adulteration of good and truth.
7-10	15 Therefore they will perish on the day of judgment.
11-14	3-15 Then there will no longer be any good or truth.

CHAPTER IX.

<i>Verses</i>	<i>Subjects</i>
1-5	15 The last judgment upon them, and whithersoever they may flee, nowhere will there be an escape
6	11 from the Lord, who causes a church to be.
7	11-2 There were also churches before, which were devastated.
8-10	2-11 Yet the church will not perish, but those who are in it perish.
11, 12	11 A new church will be instituted by the Lord, which will acknowledge the Lord.
13-15	11 The doctrine of truth, and the understanding of it, will be in that church.

Obadiah.

Verses Subjects

- 2** OF THOSE WHO ARE IN SELF-INTELLIGENCE AND PERVERT THE SENSE OF THE LETTER OF THE WORD; THESE ARE "EDOM."
- 1-3 **2** They must be combated, because they believe themselves to be more intelligent than others.
- 4, 5 **2** They defend falsities by natural light, but they will perish, and with them, the falsities themselves.
- 6 **2** They have pride.
- 7 **2** They have no truths.
- 8, 9 **15** They will perish on the day of judgment, because they have oppressed the church.
- 10-14 **3** They destroy the church still further, and this is their delight.
- 15, 16 **15** Destruction will come upon them on the day of judgment.
- 17 **11** A new church will come into existence
- 18 **11** in place of the former church, which is condemned.
- 19-21 **11** The new church will be in the understanding of truth, and those that are in it will be saved.

Jonah.

CHAPTER I.

Verses Subjects

II THE CONVERSION OF THE NATIONS, WHICH ARE MEANT BY "NINIVEH."

- 1-3 11-2 Those who were of the Jewish nation were commanded to teach the Word to the nations round about, but they would not, and thus they kept the Word among themselves alone.
- 4-6 2 Knowledges (*cognitiones*) began to perish with them, and yet they lived unconcernedly.
- 7-9 11-2 The nations perceived that the state of the church was perverted among themselves, because of the loss of knowledges (*cognitiones*) among the Jews, and that the latter were unwilling to impart them to others outside of themselves.
- 10-13 11-2 They should reject those things which were from the Jewish nation, because they were falsified, so that they might be saved.
- 14-16 17 They prayed unto the Lord for salvation, which was effected for them, when the falsities from the Jewish nation had been removed.
- 17 7-6 [See next chapter.]

CHAPTER II.

- CH. I. 17, } 7-6 Prophecy concerning the Lord's combats with the
CH. II. } hells, and concerning His most grievous temptations at the time, and concerning His state at the time; the "three days and nights during which Jonah was in the bowels of the fish," signify the entire duration of the combat with the hells.
I-10
H.B. I-II

CHAPTER III.

Verses *Subjects*

- 1-10 ¶ The nations, hearing from the Word of God about their sins, and that they would perish, were converted after repenting, and were heard by the Lord, and saved.

CHAPTER IV.

- 1-4 2 The Jewish nation became very angry at the salvation of the nations.
- 5-11 2 A representation of their being inflamed thereat.

Micah.

CHAPTER I.

Verses Subjects

- 1 THE CHURCH IN RESPECT TO THE DOCTRINE OF TRUTH AND GOOD.
- 1, 2 1 The descent of the Lord from heaven, and His coming into the world.
- 3 12 The state of heaven then became changed.
- 4-7 3 Then all the representatives of the church, which had been totally falsified, will be destroyed.
- 8-12 3 Consequent mourning, and that it will extend even to those who were in celestial good.
- 13-15 3 Hence even these will begin to be perverted.
- 16 3 Consequently they also will suffer deprivation of all truth.

CHAPTER II.

- 1, 2 3 Concerning thought with the intention of doing evil, that they also do it from the will.
- 3-5 3 Hence the church has become perverted.
- 6, 7 3 There is no longer any use to teach any except those who obey ;
- 8, 9 3 therefore they do evils of every kind.
- 10, 11 3 They will perish, because they cannot be taught.
- 12, 13 11 Such things do not invade those who will be of the Lord's new church.

CHAPTER III.

3 THE PERVERTED CHURCH.

- 1-3 3 They have destroyed all truths and goods even to the last things of the church.
- 4 3 Then they are not heard by the Lord.
- 5-7 3 Because they have perverted all things of the Word and of doctrine, they can no longer see and receive anything of truth and good.

<i>Verses</i>	<i>Subjects</i>
8	1 The Lord in respect to the Word which He will declare unto them.
9-11	3 They falsify all the truths and goods of the Word, and yet they say, that God is with them.
12	3 Therefore the whole church will be destroyed.

CHAPTER IV.

1, 2	11-1 A new church will be established by the Lord when He comes into the world, and it will be formed out of the nations.
3, 4	11 Falsities and evils will no longer be there, but truths and goods,
5, 7, 10	11 under the Lord.
6, 7	11 Those who are in externals, and those who from ignorance are in things not true and good, will draw near.
8-10	11 Truths and goods with them will grow.
10-12	11 Falsities will not enter and destroy.
13	11 Falsities will be destroyed among them,

CHAPTER V.

I	11 however much they may infest.
H.B. iv. 14	
2	1 The coming of the Lord who is the God of the church,
H.B. v. 1	
3, 4	11 who will gather the church together and teach those who are in it.
H.B. 2, 3	
5, 6	17 He will utterly destroy reasonings from falsities.
H.B. 4, 5	
7	17 Then there will be salvation in that church,
H.B. 6	
8	3 but in the church in the Jewish nation there will be nothing but falsities of evil.
H.B. 7	
9	11 This church will have no power over the Lord's church,
H.B. 8	
10-15	3 and it will perish with all its falsities and evils.
H.B. 9-14	

CHAPTER VI.

2 AGAINST THE JEWISH NATION.

1-4	2 The Lord offered every good to them.
5	2 He protected them.

<i>Verses</i>	<i>Subjects</i>
6-8	2 The Lord is not approached by externals of worship, but by internals, which are of truth and good.
9	2 The life of truth and good should be loved,
10, 11	2 and not the life of falsity and evil.
12	2 There is falsification of truth with them.
13	2 They could not be brought back by punishments ;
14-16	2 therefore it must needs be that this church, having been overthrown, should perish.

CHAPTER VII.

1-4	3 There is no longer any truth or good in the church : therefore the last time has come upon it.
5, 6	3 Then falsities and evils will combat amongst themselves, and against truths and goods.
7-9	II Then the church will come, which will be in the light of truth, from the Lord.
10	3 The old church will be destroyed.
11, 12	II A new church will be established, gathered from every nation,
13	[3] when the old has been destroyed.
14, 15	II It will be taught and led.
16, 17	II Infernal things will be removed from it.
18-20	II The Divine compassion will be there.

Dahum.

CHAPTER I.

<i>Verses</i>	<i>Subjects</i>
1, 2	15 The last judgment upon those who are in evils.
3-6	15:3 By virtue of His presence all things are revealed, and those who are of the perverted church will not endure.
7	11 The Lord will protect those who trust in Him,
8-11	3 but those who are in falsities and evils will perish ;
12-14	11 those, however, who are not of that church, and are in falsities from ignorance, will be received, and their falsities will be removed.
15	1:11 [See next chapter.]

CHAPTER II.

CH. I. 15, } 11 The Lord's coming and the new church from Him,
CH. II. 1-3 } and the protection of that church by Him.
H.B. II. 1-4
3-6 15:3 On the day of judgment those will perish who have
H.B. 4-7 destroyed the church, and they will be cast into
hell with tumult.
7-10 3 All things of the church will be taken away from them.
H.B. 8-11
11-13 3 Then they will no longer destroy the church and
H.B. 12-14 its sanctities.

CHAPTER III.

15:3 RESPECTING THOSE WHO HAVE FALSIFIED AND ADULTERATED THE WORD.

1-4 **15:3** They will perish in hell.

5-7 **15:3** All their adulterations will be revealed, and they will perish.

8-10 **15:3** Knowledges (*cognitiones et scientifica*) will not save, because they will be dissipated,

11, 12 **15:3** because they will not protect them from perishing by falsities of evil,

13-17 **15:3** howsoever they have confirmed themselves by them, but in vain ;

18 **15:3** neither will reasonings save.

19 **15:3** There is nothing of soundness, therefore their destruction.

Habakkuk.

CHAPTER I.

Verses Subjects

3

OF VIOLENCE AND INJUSTICE.

- 1-5 **3** Justice and truth perish. Grief on the part of the Lord, and directed to the Lord.
6-11 **3** The Jewish church profaned all the truths and goods of the Word and of the church.
12-17 **3** The Lord's grief continued, that the evil prevail over the good, and destroy them.

CHAPTER II.

- 1-3 **1** The coming of the Lord : what will then take place.
4, 5 **3** The love of self: it grows, and man grows vile therefrom.
6, 7 **3** He is held in contempt by others,
8 **3** and they pervert the goods and truths of the church.
9, 10 **3** They are in their own intelligence, owing to which they are puffed up.
11 **3** They judge from externals alone.
12, 13 **3** A curse rests upon those who hatch doctrine out of falsities.
14 **1** When the Lord comes,
15-17 **3** he who leads others astray, will then be ashamed,
18, 19 **3** and falsities will then profit him nothing.
20 **1-3** This, when the Lord is in His Human.

CHAPTER III.

- 1-4 **1** Prediction that the Lord will come into the world, to whom belongs Divine truth and good.
5-7 **3** He will examine the church: it is not a church.

<i>Verses</i>	<i>Subjects</i>
8-9	3 He will by His Divine truth dissipate the falsities of evil.
10-15	15 Judgment upon them, combat with them, their destruction, and their being cast into hell.
16, 17	3 Grief on account of their state, that there is no longer anything of the church.
18, 19	17 Then those who at heart acknowledge the Lord will be saved.

Zephaniah.

CHAPTER I.

Verses	Subjects
1-3	2 All knowledge (<i>cognitio</i>) and understanding of truth will perish.
4-6	2 The church will perish because it is in mere falsities and evils in respect to doctrine and in respect to worship.
7, 8	1 The Lord will come and gather together to the church.
9-11	15 Then those who have adulterated the truths of the Word will perish, and are to be cast into hell.
12-13	3 No truth will then be left in the church.
14-17	15 They will perish on the day of the judgment by the Lord.
18	15 They cannot be preserved.

CHAPTER II.

1-3	15 They ought to be converted before the Lord comes to judgment,
4-6	15 for the evil will then perish on account of evils and falsities of many kinds.
7	16[17] Then some are to be saved.
8-10	15.3 Those who have adulterated the Word will utterly perish.
11	15.3 They will perish that whoever is able may acknowledge the Lord.
12-15	15.3 Those who have falsified the knowledges (<i>cognitiones</i>) of truth, by means of reasonings and knowledges (<i>scientifica</i>), and have thus destroyed the church, will utterly perish.

CAPUT III.

<i>Versus</i>	<i>Res</i>
1-4	3 Quod omne doctrinae veri et boni perversum sit.
5	1 Quod Dominus cum venit, inquisiturus sit.
6-8	15 Quod mali perituri et conjiciendi in infernum.
9, 10	11 Quod tunc nova Ecclesia ab illis qui agnoscent Dominum.
11, 12	11-16[17] Quod separandi qui in falsis mali sint, et sic quod pauci salvandi.
13-20	11 Quod tunc Ecclesia nova ab illis qui agnoscent Dominum, qui mala et falsa ab illis removebit: de qua Ecclesia.

Haggai.

CHAPTER I.

<i>Verses</i>	<i>Subjects</i>
1-4	1.3 They believe that the Messiah will come to exalt them to glory, and yet the church among them has been devastated.
5, 6	3 They could no longer be taught by the Word.
7-9	3 The church cannot be instituted among them, because every one looks to himself and not to the Lord;
10, 11	3 therefore no truth or good can be received by them.
12-15	11 The church will be instituted among those who are wise from the Word.

CHAPTER II.

1-3	2 The church when first instituted was full of truths; at the present day it is devastated.
4, 5	11 Nevertheless a church will be instituted.
6-9	1 When the Lord comes into the world, this church will be an interior church.
10-14	3 An external without an internal is of no use, and still less when the external has been falsified; so is it in the former church,
15-17	3 where truth has been turned into falsity, in which there is hardly anything of the church,
18, 19	3 although there are truths in abundance in the Word.
20-22	3 All things of the former church will be destroyed.
23	11 The church will be among others.

Zechariah.

CHAPTER I.

Verses *Subjects*

- 1-4 2 Those who were descended from Jacob were instructed in the things of the church, from the very beginning, but in vain.
- 5, 6 2 Therefore what happened to them was according to the Word.
- 7-10 2 The successive states of the church even to the end are represented, what was their understanding of the Word.
- 11 2 It is found that there is no church.
- 12, 13 11 A new church which will be from the Lord.
- 14-16 11.3 The Lord will institute a new church when the former church has been completely perverted.
- 17 11.3 He will institute it in place of the former.
- 11 A NEW CHURCH FROM THE LORD.
- 18-21 3 Falsities of evil which have destroyed everything of the church.
- H.B. ii. 1-4

CHAPTER II.

- 1, 2 11 Quality of the church about to be instituted, in respect to truth and good.
- H.B. 5, 6
- 3-5 11 It will be vastly multiplied, and the Lord will be in it.
- H.B. 7-9
- 6-9 11.3 Those who have profaned holy things are to be separated and dispersed.
- H.B. 10-13
- 10-13 11.1 The Lord will come, and those who are of the new church will acknowledge Him, and He will be with them.
- H.B. 14-17

CHAPTER III.

11

OF THE NEW CHURCH.

- 1, 2 11.2 Infernal falsity from the former church will infest the new church which the Lord will establish.

Verses Subjects

- 3-5 || In this church there will be falsities of ignorance, which will be removed, and truths will be given in their place.
- 6-10 || They will have understanding of truth from the Lord, to the extent in which they depart from falsities.

CHAPTER IV.

- 1-7 || Enlightenment of the new church by the Lord from the good of love by means of truth.
- 8-10 || This is from the Lord.
- 11-14 || There will also be in it truths from a celestial origin.

CHAPTER V.

- 1-4 3 Rejection of the Jewish church, because they have utterly perverted the church.
- 5-8 3 They have destroyed every good.
- 9-11 3 They will profane its truth still further.

CHAPTER VI.

- 1-7 || The doctrine of the new church from truths which are from the good of love and charity.
- 8 || It will be with those who are in ignorance of truth.
- 9-14 || A representative that the new church is from the Lord, with all the good and truth in it.
- 15 || The church will be constituted of those who are without the church.

CHAPTER VII.

- 1-7 2 The Jews desiring that after the Babylonish captivity the church might be with them, but this will not take place, because they have not turned away from falsities and evils.
- 8-12 2 They were told, that they should keep the statutes, but they did not.
- 13, 14 2 Therefore the church will not be with them, but they will be dispersed.

CHAPTER VIII.

Verses Subjects

- 1-3 || The Lord will institute a church in which will be the doctrine of truth and good,
 4-6 || where there will be wisdom and innocence.
 7-9 || Men are to be brought to it from all parts, and it will acknowledge the Lord.
 10 3 There has been heretofore no protection from falsities of evil, which are from hell.
 11, 12 || It will be different in this church, where truths and goods will continue.
 13-17 3 || As the former church has perished through falsities of evil, so this one will continue in truths and goods.
 18, 19 || It will be in humiliation and in the affection for truth.
 20-23 || It will grow and will increase in numbers from all who worship the Lord and love the Word.

CHAPTER IX.

- 1, 2 || The new church will be in knowledges (*cognitiones*) from the Word.
 3, 4 3 Those who are in knowledges from the Word will destroy them.
 5, 6 3 Likewise those who are in faith alone.
 7, 8 3 They shall perish lest they ruin the church still further.
 9 1 The Lord will come with Divine truth.
 10, 11 3 || After the old church has perished, a new one will be instituted subject to the Lord, who will reign over it.
 12-16 || The Lord will fill them with truths, and will protect them.
 17 || They will possess intelligence.

CHAPTER X.

- 1 17 The Lord will spiritually bless those who seek Him.
 2, 3 3 Those who have the Word are in falsities of evil and will perish.
 4-6 || Those who are in celestial good, of whom the church will consist where the Lord is, will fight
 || 7 against falsities of evil; so also will those who are in spiritual good.

Verses	Subjects
7-10	They are to be gathered together out of every religion, and taught.
11	The Lord will protect them from falsities that are from hell,
12	[] because they worship the Lord.

CHAPTER XI.

1-3	3 Every external of the church has been devastated.
4, 5	3 Care is to be taken lest those who are in good be destroyed by them.
6	2 Falsities destroy the church.
7, 8	2 There are none to lead the people any longer,
9	2 but only such as destroy.
10, 11	3 The Lord's conjunction with them has been sundered.
12, 13	4-9 The Lord was betrayed by the Jews, because He taught them.
14	4-9 The conjunction of truth and good has been sundered.
15-17	3 The teacher and the leader destroy all things of the church by falsities of evil.

CHAPTER XII.

1	The Lord forms the church.
2, 3	3 Nothing of the doctrine of truth will be in the church, therefore they will shun it.
4	3- There is no understanding of truth any longer, except with those who are in the Word and of the new church.
5	Then they will learn the good of doctrine from the Lord.
6, 7	Then the Lord will destroy all falsities by the truths of the Word, lest doctrine should teach something else.
8	Then the church will be in doctrine respecting the Lord.
9	3 Then all men or all things that are contrary to that doctrine will be destroyed.
10	Then there will be a new church from the Lord.
10-14	3 All things and every single thing of the church will mourn.

CHAPTER XIII.

Verses *Subjects*

- 1 11 Then the Word will be for the Lord's new church.
 2, 3 3 Falsities of doctrine and worship will both be utterly
 destroyed.
 4, 5 3 Prophecy will cease, and there will be no more
 falsity of doctrine.
 6, 7 9 Those with whom the church will be at the time
 will slay the Lord, with the intention of scattering
 those who believe in Him.
 8, 9 3-11 Those who are of the devastated church will perish,
 and those who are of the new church are to be
 purified, and taught by the Lord.

CHAPTER XIV.

- 1-5 7 The Lord's combats against the wicked, and their
 dispersion.
 6, 7 3-12 Then there will be no truth, but in the Lord there
 will be Divine truth.
 8, 9 12 Then Divine truth will proceed from the Lord.
 10, 11 12 Truth will be multiplied in the new church, and no
 falsity of evil will be there.
 12 3 He who fights against those truths, will plunge
 into falsities of every kind.
 13-15 3 Then follows the destruction of the church.
 16-19 11 Then they will draw near to the worship of the Lord,
 even those from the nations who are external
 natural.
 20, 21 11 Then from the good of charity, from which pro-
 ceeds worship, there will be intelligence.

Malachi.

CHAPTER I.

<i>Verses</i>	<i>Subjects</i>
I, 2	11 The Lord has instituted a church with those who could be in external truth, but who were not in external good.
3, 4	3 All external good has been destroyed, and hence also external truth.
5, 6	3·4 Although the church is there, yet they do not acknowledge the Lord.
7, 8	4 They worship the Lord from evil and not from good,
9, 10	3 Therefore their worship is not accepted.
11	11 Those who are outside of the church worship the Lord,
12-14	4 but those who are within the church profane worship, and do not worship the Lord.

CHAPTER II.

I-4	4 Unless they worship the Lord, all worship will be perverted and profane.
5-7	4 Through the Word it is granted them to have conjunction with the Lord, who is here meant by "Levi."
8-10	4 They have departed from the Word, and have thereby dissolved the conjunction.
11	3·4 They have worshipped another god, whence came profanation ;
12	3 wherefore they will perish.
13	3 Therefore their external worship is not accepted.
14-16	3 They have severed themselves from the church,
17	3 even by their calling evil good.

CHAPTER III.

[1,] 2, 3	11 The Lord will come into the world, and will teach the Word in its purity.
-----------	--

Verses	Subjects
4	11 The church, doctrine and worship will then be as they had been among the ancients.
5, 6	15 The Lord will then execute judgment upon all who 2 have adulterated and destroyed the truths of the church.
7	2.3 They have done this from the beginning, and do not desist from it,
8, 9	3.2 nor do they desist from adulteration, therefore this will bring about their ruin.
10-12	2 If they had lived according to the statutes, they would have been in the good of the church.
13-15	2 They have confirmed themselves in this, that good is of no profit and that evil does no harm, because the good and the wicked are alike prosperous.
16	11.1 It is otherwise with those who trust in the Lord:
17	11.1 they will be blessed of the Lord when He comes.
18	3.11 Then the difference will be seen,

CHAPTER IV.

2	17 and the good will be saved,
H. B. iii. 20 [21,] 3	15 and then the evil will be cast into hell,
H. B. iii. [19,] 21	
4	15.3 because they have annulled the Word.
H. B. iii. 22 5[6]	1 John the Baptist will be sent before the Lord, lest
H. B. iii. 23[24]	that nation should then perish.

The Psalms of David

The titles which appear in the common English Bibles at the head of many Psalms, in Roman type, are part of the sacred text, and contain an internal sense like every other portion of the Word of God, as is evident from their being referred to in these Summaries of the Internal Sense,—most noticeably in Psalm xcii., where the first summary refers exclusively to the title,—and as is likewise evident from the fact that the title of Psalm xviii. constitutes the first verse of the twenty-second chapter of *2 Samuel*. These titles (if such they may be called) do not appear as titles in the Hebrew text, but often they are part of the first verse; often they constitute the first verse entirely; and sometimes, as in Psalms li., lii., liv., lx., they constitute the first two verses. These titles are uniformly referred to under the letter “L” in the following pages.

The Psalms of David.

It should be known that as by "David" the Lord is meant, so where David speaks in the Psalms, the Lord is signified in the spiritual sense, as in many other places, which are to be adduced. [For these passages, see *The Doctrine of the New Jerusalem respecting the Lord*, n. 43, 44; *The Apocalypse Explained*, n. 205.—EDITOR.]

PSALM I.

Verses	Subjects
1-3	11 The man who does not live ill is regenerated by the Word of the Lord,
4, 5	3-15 but he who lives ill, perishes on the day of judgment,
6	15 for the Lord knows everyone.

PSALM II.

1, 2	2 Those who should be in the truths and goods of the church are against the Lord ;
3, 4	3 but men should separate themselves from these, because they are nothing before the Lord,
5.	3 and they will be destroyed.
6-8	1-11 The Lord will put on the Human and will establish the church,
9	3 and will disperse falsities that are from evil.
10-12	10-1 Let them therefore acknowledge and worship the
N.B.	Divine Human of the Lord, lest they perish.

PSALM III.

title, 1-8 **5-13** Respecting the Lord, when He was in temptations and subjugated the hells, and was then in a state of humiliation, in which He prayed to the Father.
H.B. 1-9

PSALM IV.

<i>Verses</i>	<i>Subjects</i>
<i>t.</i> , 1, 2 H.B. 1-3	6 Respecting the Lord, when in great temptations.
3 H.B. 4	1 They should fear Him, for He has protection from the Father.
4-8 H.B. 5-9	Exhortation to repent.

PSALM V.

<i>t.</i> , 1-3, 7, } 8, 11, 12 }	13 Prayer of the Lord to the Father for help
H.B. 1-4, 8, 9, 12, 13	
4-6, 9, 10	7 against the evil, falsifiers and hypocrites.
H.B. 5-7, 10, 11	

PSALM VI.

<i>t.</i> , 1-7 H.B. 1-8	13-6 Prayer of the Lord to the Father, when He was in the last state of temptations, which state is despair,
8-10 H.B. 9-11	8 and being helped, He repressed the hells.

PSALM VII.

<i>t.</i> , 1-2, } 6-11, 17 }	13-7 Prayer of the Lord to the Father for help against the hells—
H.B. 1-3, 7-12, 18	
3, 4, 8-10	13-7 for He is just, and there is no evil in Him—
H.B. 4, 5, 9-11	
5 H.B. 6	8 that the hells may not prevail,
12-16 H.B. 13-17	8 but may be conquered.

PSALM VIII.

<i>t.</i> , 1-3, 9 H.B. 1-4, 10	13-7 A song in praise of the Father by the Lord to regard His innocence, and give help against the hells.
4, 5 H.B. 5, 6	13 The state of humiliation of the Lord is described.
6-8 H.B. 7-9	10 The state of His glorification is described.

PSALM IX.

<i>Verses</i>	<i>Subjects</i>
<i>t.</i> , 1-8, } 19, 20 }	16-13-8 Thanksgiving and joy of the Lord that the evil have been judged and destroyed,
H.B. 1-9, 20, 21 9, 10[-14, 18]	8 and the good have been delivered;
H.B. 10, 11[-15, 19] 15-17 H.B. 16-18	8 and thanksgiving of the latter that the evil have been conquered and cast into hell.

PSALM X.

1-4 } [-11] }	3-15 The evil do evil to the good and deny God, and are hypocrites and deceitful.
12-18	15 Prayer to the Father, for their requital, and for judgment upon them.

PSALM XI.

<i>t.</i> , 1-5 H.B. 1-5	7 The Lord arouses Himself to fight for the good against the evil.
6, 7	8 The evil will perish as a consequence of justice.

PSALM XII.

<i>t.</i> , 1-4 H.B. 1-5 5-8 H.B. 6-9	3 There are no longer any good, but only hypocrites. 11 The Lord will to eternity deliver the good as against the evil.
--	---

PSALM XIII.

<i>t.</i> , 1-4 H.B. 1-5	6 The state of the Lord's temptations, and the grievous insurrection of the infernals against Him.
5, 6 H.B. 6	8 He has confidence respecting the victory.

PSALM XIV.

<i>t.</i> , 1-3 H.B. 1-3	3 There is no longer any understanding of truth or will of good whatever.
4, 5	4 They do not acknowledge God.

Verses *Subjects*

- 6 3 They are against good and truth.
 7 17 The Lord will save those who are of the church,
 whence they will have joy from Him.

PSALM XV.

- l.*, 1-5 11 Those who love the neighbor and God, will be of
H.B., 1-5 the Lord's church.

PSALM XVI.

- l.*, 1, 2 8-11 The Lord's trust in Himself,
H.B., 1, 2' 8-11 for delivering the good, whom the evil infest.
 3-5 8-11 His is the Divine and Divine power.
 6-8 8-11 His Human glorified will rise again.
 8-10 }
 [79-11] }

PSALM XVII.

- l.*, 1-5 10 The Lord concerning the integrity of His life,
H.B., 1-5 10 from the Divine in Himself;
 6 8 from which He is sustained against the evil who
 rise up against Him,
 6-10 9 and wish to slay Him;
 11, 12 9 by whom, nevertheless, He cannot be hurt:
 13 9] and yet they possess the Word.
 14 10 He will be glorified.
 15 10

PSALM XVIII.

- l.*, 1-3, 6 8 Confidence of the Lord from His Divine, against
H.B., 1-4, 7 the hells.
 4-6 7 Combats of the Lord with the hells.
H.B., 5-7 7-14 8 In zeal He has subjugated them and laid them low.
H.B., 8-15 15 8 Thus the Divine truth appears.
H.B., 16 16-19 8 From His Divine He has prevailed over them.
H.B., 17-20 20-26[27], }
 30, 32 } Justice and integrity belonged to the Lord,
H.B., 21-27[28], 31, 33
 28, 29 8 also Divine truth.
H.B., 29, 30

<i>Verses</i>	<i>Subjects</i>
31	8 He is the only God.
H.B. 32	
32-36	8 He fights from His Divine,
H.B. 33-37	
37-40	8 and subjugates the hells.
H.B. 38-41	
41	8 They have no saviour,
H.B. 42	
42, 45	8 therefore they will be destroyed.
H.B. 43, 46	
43, 44	11 Then there will be a new church which will acknow- ledge and worship the Lord.
H.B. 44, 45	
46-50	16-17 A song of that church in praise of the Lord on ac- count of redemption.
H.B. 47-51	

PSALM XIX.

1., 1-4	11 The Divine truth will go forth in every direction.
H.B. 1-5	
5, 6	12 This truth will go forth from the Lord from the first things to the last things of heaven and the church.
H.B. 6, 7	
7-11	12 This Divine truth perfects man, because it is wis- dom.
H.B. 8-12	
12, 13	12 There will be no pride.
H.B. 13, 14	
14	12 Thus there will be what is pure and acceptable.
H.B. 15	

PSALM XX.

1., 1-4	16-17 A song in praise of the Lord, that He sustains the church,
H.B. 1-5	
5, 6, 9	17 that salvation is from Him,
H.B. 6, 7, 10	
7, 8	17-3 that those are saved who trust in Him, and those perish who trust in themselves.
H.B. 8, 9	

PSALM XXI.

10

RESPECTING THE LORD:

1., 1-6	10 From His Divine He has all good and truth, thus honor and glory.
H.B. 1-7	
7-12	8-15 He will overthrow all who are against Him on the day of judgment.
H.B. 8-13	
13	15 Those who are with Him will be glad, because of His power.
H.B. 14	

PSALM XXII.

Verses Subjects

9

THE STATE OF THE LORD'S PASSION.

t., 1-3-5, } 9 Prayer to the Father that He be not forsaken,
 8, 11 }

H.B. 11-14-6, 9, 12]

6, 7 4 seeing that he was more despised than all others,

H.B. 7, 8

9, 10 9 that He was the Father's from conception,

H.B. 10, 11

12-15 9 that those who are of the church, where the Word
 is, have condemned Him to death,

H.B. 13-16

16, 17 9 that they have crucified Him,

H.B. 17, 18

18 9 that they have divided His garments, or dissipated
 the truths of His Word.

H.B. 19

19-21 6-9 Supplication that He may not be forsaken.

H.B. 20-22

22, 23, 25 11 A church [will come into existence] from this [that
 the Lord was assisted by the Father],

H.B. 23, 24, 26

24 9 and He endured [the temptation] by power from His
 Divine.

H.B. 25

26-31 11 Through this there will be a church that will be
 gathered together from all parts, and it will wor-
 ship Him.

H.B. 27-32

PSALM XXIII.

12

CONCERNING THE LORD:

t., 1-3 12 He teaches and leads to the truths and goods of
 heaven and the church;

H.B. 1-3

[4], 5 12 hence there will be no fear of the hells, for He
 guards, and imparts good and truth in abund-
 ance,

6 12 in heaven with the Lord to eternity.

PSALM XXIV.

t., 1-3 11 Respecting the church which is from the Lord
 through the Word:

H.B. 1-3

4-6 11 those who are not in falsities and evils will be in it;

7-10 11-17 they will receive the Lord, who has conquered the
 N.B. hells and glorified His Human.

PSALM XXV.

Verses Subjects

- ℓ.*, 1-3 16-11 Prayers of the church to the Lord, that they may
H.B. 1-3 be protected from the hells,
 4-6 16-11 that they may be taught truths,
 7-11 17 that their sins may be forgiven from mercy.
 12-14 17 Thus they will have good, and conjunction.
 15-20 7 Prayer of the church to the Lord, and in the high-
 est sense, of the Lord to the Father, that, because
 He alone fights, He may assist against the hells,
 21 17 for perfection is His,
 22 17 and thus there is redemption.

PSALM XXVI.

- ℓ.*, 1-6, 11 16-7 To the Lord belong perfection, purity and inno-
H.B. 1-6, 11 cence.
 7, 8 16-7 He has the Divine love of saving.
 9, 10 17-7 He is in combats with the malicious.
 11, 12 17 There is redemption when He conquers.

PSALM XXVII.

- ℓ.*, 1-3 7 What the Lord says to the Father: He does not
H.B. 1-3 fear the hells which fight against Him:
 4-10, } 10 His union with the Father,
 13, 14 }
 11, 12 8 whereby He will subjugate the hells.

PSALM XXVIII.

- ℓ.*, 1-5 13-8 Prayer of the Lord to the Father that the hypo-
H.B. 1-5 crites may be subjugated.
 6-8 8 He will assist and will prevail.
 9 17 May those be saved who are in the truths and good
 of the church.

PSALM XXIX.

- ℓ.*, 1-4 10-11 Those who are in truths from the Word will adore
H.B. 1-4 the Lord who is the Word.
 5-11 10-11 The power of Divine truth from the Lord.

PSALM XXX.

Verses Subjects

t., 1-12 **10-9** The glorification of the Human of the Lord after
H.B., 1-13 He has suffered temptations, even the last of them
 which was that of the cross.

PSALM XXXI.

t., 1-4 **13-7** Prayer of the Lord to the Father, that He may be
H.B., 1-5 protected from those who devise evil,
 5 **9-4** and who want to slay Him ;
H.B., 6
 6-10 **9-4** whence He has grief of heart ;
H.B., 7-11
 11-13 **9-4** they treat Him with contumely, as upon the cross ;
H.B., 12-14
 14-21 **9** through trust in the Father He is delivered ;
H.B., 15-22
 22 **6** from despair He imagines Himself to be forsaken,
H.B., 23 but He is not.
 23, 24 **6** Let there be trust in the Lord.
H.B., 24, 25

PSALM XXXII.

t., 1, 2 **6** The just man is happy.
H.B., 1, 2
 3, 4 **6** The grievousness of temptations is described.
 5-7 **6** Confession of infirmities, and deliverance.
 8, 9 **6** He is wise.
 10, 11 **6** Let there be trust.

PSALM XXXIII.

1-9 **16** A song in praise of the Lord because the church
 is from Him through the Word.
 10, 11 **3-11** Howsoever much the evil may fight against it, still
 it will continue.
 12-15 **11** Happy are they who are of that church.
 16, 17 **11** Self-intelligence effects nothing.
 18-22 **17** Those are saved who trust in the Lord.

PSALM XXXIV.

t., 1-11 **16-11** Song in praise of the Lord because He delivers
H.B., 1-12 those who trust in Him, from all evil.
 12-22 **11-3** He saves the good, and the evil perish.
H.B., 13-23

PSALM XXXV.

Verses Subjects

- l.*, 1-9 7-8 The combats of the Lord against the hells, and
H.B. 1-9 their subjugation and overthrow.
- 10-16 9-4 They purpose putting Him to death for desiring
 their good, which causes Him grief.
- 17,18[24] 4-8 Prayer that He may be preserved from them, whence
 He will have joy.
- 19-21, 25 4 They blaspheme Him.
- 22,23[26] 8 From His Divine He will overcome them.
- 27, 28 16 Hence the justice of the Lord will be praised in song.

PSALM XXXVI.

- l.*, 1-4 4 Respecting hypocrites, that they think evil.
L.B. 1-5
- 5-9 16 It ought to be acknowledged that all good and
L.B. 6-10 truth is from the Lord.
- 10 16 Those who acknowledge the Lord possess all good
L.B. 11 and truth.
- 11, 12 17 The Lord protects from evil, and the evil perish.
L.B. *12

PSALM XXXVII.

3-8-11 COMPARISON OF THE LOT OF THE EVIL WITH THE LOT OF THE GOOD.

- l.*, 1, 2, 8-10, } 3-8-15 Although the evil flourish for a short time,
 12-15, 17, 20, } yet they perish, and are cast down into
 21, 28, 32, 35, } hell.
 36, 38
H.B. 1, 2, 8-10, etc.
- 3-7, 11, 16, }
 18, 19, 22-31, } 11-17 The good are saved by the Lord, and taken
 [33,] 34, 37, } up into heaven.
 39, 40

PSALM XXXVIII.

- l.*, 1-10 6-9 The grievousness of the Lord's temptations is
H.B. 1-11 described.
- 11, 12 6-9 Those who are of the church purpose to have
H.B. 12, 13 Him put to death.

* This is the division in the sole-Latin Schmidius Bible. In the Hebrew-Latin Bible verse 12 is divided into two verses numbered 12 and 13.—EDITOR.

*Verses**Subjects*

13, 14

6-9 He bears all things with tolerance.

H.B. 14, 15

9, 15-22

6-9 Trust in the Father that the hells will not prevail.

H.B. 10, 16-23

PSALM XXXIX.

1., 1-3, 8-11 **6** The Lord's tolerance in the state of temptations.

H.B. 1-4, 9-12

4-7

6 He desires the end of the temptations.

H.B. 5-8

12, 13

9 Prayer to the Father that He be not forsaken.

H.B. 13, 14

PSALM XL.

1., 1-5 **13** Thanksgiving and celebration of the Father, that He has helped Him.

H.B. 1-6

6-8

13 He came into the world, as is written in the Word, that He might do the will of the Father.

H.B. 7-9

9, 10

11 He also preached the gospel of the kingdom of God, and taught.

H.B. 10, 11

12-15, 17

9 Trust from His Divine against those who purpose to put Him to death,

H.B. 13-16, 18

16

11-16 and let those who worship the Lord rejoice in Him.

H.B. 17

PSALM XLI.

1., 1-3 **5** He who is in temptations, and consequent affliction, is always upheld and thereby vivified.

H.B. 1-4

4-7

5 The hells among themselves devise evils against the Lord.

H.B. 5-8

8

5 and think that He is to be utterly destroyed:

H.B. 9

9

5-4 so also do those who are of the church where the Word is.

H.B. 10

10, 11

4 They will not succeed, and will themselves be destroyed.

H.B. 11, 12

12, 13

8 Perfection belongs to the Lord.

H.B. 13, 14

PSALM XLII.

1., 1-6**6** The state of grief and perturbation of the Lord from temptations, with trust from the Divine.

H.B. 1-7

<i>Verses</i>	<i>Subjects</i>
7-10 H.B. 8-11	6 The growing grievousness of the temptations even to despair.
11 H.B. 12	8 Confidence from the Divine that He will be raised up.

PSALM XLIII.

- 1, 2 6-13 Grievousness of the Lord's temptations even to despair.
- 3, 4 6-13 Prayer to the Father that Divine truth may comfort Him.
- 5 6-13 Consolation.

PSALM XLIV.

- 1., 1-4 11 The church was established by the Lord among the ancients, evils having been cast out.
H.B. 1-5
- 5-8 11 This was done by God, and not by man.
H.B. 6-9
- 9-12, 19 3-6 Nevertheless the hells now prevail against Him as if there were no Divine presence, whence it is that there is no church.
H.B. 10-13, 20
- 13-16 6-3 He is blasphemed by the evil in the church,
H.B. 14-17
- 17-21 10 notwithstanding that perfection is His.
H.B. 18-22
- 22 10 He is so treated on account of the Divine ;
H.B. 23
- 23, 26 6 therefore may the Divine bring Him help.
H.B. 24, 27
- 24, 25 6 He is in the last state of temptations, as if He were forsaken.
H.B. 25, 26

PSALM XLV.

- 16 THE GLORIFICATION OF THE HUMAN OF THE LORD, AND HEAVEN AND THE CHURCH FROM HIM.
- 1., 1 16 A magnificent word respecting the Lord, and respecting conjunction with Him.
H.B. 1, 2
- 2 16 The Divine truth is His alone.
- 3-5 8 He has powerfully conquered the hells by means of Divine truth.
H.B. 4-6
- 6 10 The kingdom is His to eternity.
H.B. 7
- 7, 8 10 He has thereby made the Human Divine :
H.B. 8, 9

Verses

Subjects

- 8
H.B. 9
- 9
H.B. 10
- 10
H.B. 11
- 11
H.B. 12
- 12-14
H.B. 13-15
- 15
H.B. 16
- 16
H.B. 17
- 17
H.B. 18
- 10-12 thus heaven and the church are His, and they are in Divine truths from Him :
- 12 thus also there are affections for truth, and in these are the societies of heaven.
- 11 Of the church where the Word is : it should depart from the affections of the natural man ;
- 11 thus will it be the church of the Lord,
- 11 and thus it will have cognitions of truth and good, with subservient knowledges (*scientiae*) :
- 11-16 so there will be conjunction with the Lord in heaven.
- 11-16 It will possess primary truths.
- 11-16 The whole church will serve the Lord.

PSALM XLVI.

- 1, 1-3, 6, 7
H.B. 1-4, 7, 8
- 5, 6
H.B. 6, 7
- 8, 9
H.B. 9, 10
- 10, 11
H.B. 11, 12
- 15 There will be protection from the Lord when the last judgment comes and continues.
- 17 Those who are of the church and in the doctrine of truth will be saved by the Lord when He comes.
- 17 They will have no fear of the hells nor of infestations therefrom.
- 17 This is from the Lord.

PSALM XLVII.

11

THE LORD'S KINGDOM.

- 1, 1, 2
H.B. 1-3
- 3
H.B. 4
- 4, 5
H.B. 5, 6
- 6
H.B. 7
- 7, 8
H.B. 8, 9
- 9
H.B. 10
- 16-11 A song in praise of the Lord, that He reigns over the church,
- 16-11 that He will remove falsities and evils ;
- 16-11 that He will establish a church.
- 16 He is therefore to be praised in song,
- 16-11-12 because His kingdom is over the whole church,
- 16-11-12 and over the heavens.

PSALM XLVIII.

Verses *Subjects*

t., 1-3, 8 12 The spiritual kingdom of the Lord, how admirable!
H.B., 1-4, 9

4-7 12 It will dissipate all falsities.
H.B., 5-8

9, 10 1-10 This is the Divine Human.
H.B., 10, 11

11-13 10-12 From this are all things of heaven and of the church,
H.B., 12-14

14 16 because the Lord reigns there.
H.B., 15

PSALM XLIX.

t., 1-4 2 Let there be attention to the following:

H.B., 1-5 2 Respecting those who are merely natural, and
 5, 6 boast of knowledges (*scientifica*) and their own
H.B., 6, 7 intelligence.

7-9 2 No salvation comes from that source.
H.B., 8-10

10-13 2-15 However much they may boast of such things,
H.B., 11-14 they perish,

14 2-15 and come into hell.

H.B., 15 17 Salvation is solely in the Lord.

15 2 Knowledge (*scientia*) and one's own intelligence
H.B., 16 does not save after death.
 16-20
H.B., 17-21

PSALM L.

t., 1-6 1-15 The Lord will come for judgment to those with
H.B., 1-6 whom is the church.

7-13 2 The Lord does not desire sacrifices and external
 worship.

14, 15 2 He desires confession of the heart.

16-20 2 External worship is of no avail, so long as evils
 are committed.

[21,] 22 2 They do evils, and therefore evil befalls them.

PSALM LI.

*Verses**1.*, 1-5

H.B. 1-7

6-10

H.B. 8-12

11, 12

H.B. 13, 14

13-15

H.B. 15-17

16, 17

H.B. 18, 19

18, 19

H.B. 20, 21

*Subjects***13** Prayer that He may be purified of the infirmities derived from the mother.**13** If He be purified of them He will be pure,**10** and He is holy.**10** So will He teach Divine truths.**11** Not external, but internal worship.**11** He will institute a church, in which will be worship from good.

PSALM LII.

1., 1-6

H.B. 1-8

7

H.B. 9

8, 9

H.B. 10, 11

15-3 Respecting hypocrites: they will be in hell and will perish.**15** So likewise those who trust in their own intelligence.**11-17** Those who trust in the Lord will flourish.

PSALM LIII.

1., 1-3

H.B. 1-4

4, 5

H.B. 5, 6

6

H.B. 7

3 Every one has departed from God, there is no one left.**3** They have destroyed the church without any cause.**11** Therefore there will be a new church from the Lord.

PSALM LIV.

1., 1-3

H.B. 1-5

4, 5

H.B. 6, 7

6, 7

H.B. 8, 9

13-9 Prayer to the Father that He may assist against those that wish to destroy them.**3-8** He assists against them, and they will perish.**8** A song in praise of assistance.

PSALM LV.

1., 1-5, 9

H.B. 1-6, 10

6-13 The grievousness of temptations is described, in which He prays to the Father.

<i>Verses</i>	<i>Subjects</i>
6-8 H.B. 7-9	6-13 He would fain give up the combats because of their grievousness.
9-14 H.B. 10-15	7 The malice of the hells is described.
15 H.B. 16	7 They will be cast down into hell.
16-18, 22 H.B. 17-19, 23	7 Prayer to the Father, and He will bring help
19-21, 23 H.B. 20-22, 24	7 against the evil and hypocrites.

PSALM LVI.

1, 1-4, 10, 11 H.B. 1-5, 11, 12	5 Temptations of the Lord, in which He has confidence in the Father.
5, 6 H.B. 6, 7	7 Malice of the infernals.
7, 8 H.B. 8, 9	13 O that the Father would help in affliction !
9 H.B. 10	13 He will help.
12, 13 H.B. 13, 14	8 Song of praise for protection.

PSALM LVII.

1, 1-5 H.B. 1-6	13-7 Prayer to the Father when in the combats of temptations with the hells which attack Him.
4, 6 H.B. 5, 7	7 Their malice against Him.
7, 8 H.B. 8, 9	8 Confidence from His Divine.
9-11 H.B. 10-12	8 A song in praise of the Father for this reason.

PSALM LVIII.

1, 1-9 H.B. 1-10	4 Against those who were of the church, who cherished evil thoughts against the Lord : they are in mere falsities of evil, of which they perish,
10, 11 H.B. 11, 12	11 so that those who are in good may come into the church.

PSALM LIX.

1, 1-6 H.B. 1-7	13-9 Prayer to the Father concerning those who are then of the church : they wish to destroy and slay Him, although He is innocent.
7 H.B. 8	7-9 They fight from falsities against truths.

*Verses**Subjects*

- 8-10 7-9 Confidence in the Father.
 H.B. 9-11
 11 7-9 He prays for them.
 H.B. 12
 12, 13 8 They destroy themselves
 H.B. 13, 14
 14, 15 8 by malice.
 H.B. 15, 16
 16, 17 8 Confidence respecting help.
 H.B. 17, 18

PSALM LX.

- 1., 1-3 6 Lamentation of the Lord, that He has been forsaken, together with the church.
 H.B. 1-5
 4, 5 6 Confidence respecting deliverance.
 H.B. 6, 7
 6-9 11-10 A church internal and external is being instituted.
 H.B. 8-11 In the highest sense respecting the Human of the Lord, that it will be made Divine,
 10 11-10 from His own power,
 H.B. 12
 11, 12 11-10 and from His Divine.
 H.B. 13, 14

PSALM LXI.

- 1., 1-5 16-10 The Lord's song in praise of the Father because of help,
 H.B. 1-6
 6-8 16-10 and because of union.
 H.B. 7-9

PSALM LXII.

- 1., 1, 2, 5-8, } 8 Confession that the Divine alone has power, and
 11, 12 } from it there is help.
 H.B. 1-3, 6-9, 12, 13
 3, 4, 9 8 They are of no avail against the Divine.
 H.B. 4, 5, 10

PSALM LXIII.

- 1., 1-8 10 The desire and love of the Lord to be united to His Divine.
 H.B. 1-9
 9, 10 3 Those who lie in wait for Him will perish by falsities of evil.
 H.B. 10, 11
 11 17-15 Then there will be salvation from the Lord, and rejection of the evil.
 H.B. 12

PSALM LXIV.

<i>Verses</i>	<i>Subjects</i>
<i>t.</i> , 1-6	4 The lying in wait of the evil against the Lord.
H.B. 1-7	
7, 8	4 They will perish.
H.B. 8, 9	
9, 10	17 Thus the good will be saved.
H.B. 10, 11	

PSALM LXV.

<i>t.</i> , 1-13	10-11 From the uniting of the Divine and the Human
H.B. 1-14	in the Lord will be a church that will be in all
	truth from the Lord, and safe from infestation
	from falsities.

PSALM LXVI.

<i>t.</i> , 1-5	11-16 Joy that there is a new church that trusts in the
H.B. 1-5	Lord,
6, 7	11-16 who will save it from evils.
8-12	19 The Lord was united to His Divine by means of
	grievous temptations.
13-17	19 Thus Divine truth from the Lord is with men.
[?18], 19, 20	13 This has been done through His perfection.

PSALM LXVII.

<i>t.</i> , 1-5, 7	11-12 The whole church will acknowledge and worship
H.B. 1-6, 8	the Lord from joy of heart.
6	11-12 Everything of the church will be theirs.
H.B. 7	

PSALM LXVIII.

<i>t.</i> , 1, 2	8 The hells will be subjugated.
H.B. 1-3	
3-5, 31	11 Those who are in good, will acknowledge the
H.B. 4-6, 32	Lord, who is Divine truth itself;
5, 6	11 He will be their protection;
H.B. 6, 7	
7-11	11 He will regenerate them.
H.B. 8-12	
12-14	3 It will not be so with the rest, although they
H.B. 13-15	have the Word.

Verses

Subjects

15-17

H.B. 16-18

11 Respecting the church from the Lord, from whom is everything of doctrine.

18-23

H.B. 19-24

17 He snatched them out of the hand of the infernals.

24-29

H.B. 25-30

16 Song in praise of the Lord on this account.

30

H.B. 31

16 The natural man will be subdued.

32-35

H.B. 33-36

10-16 Song in praise of the Divine power of the Lord [acquired by Him] through union [with the Father].

PSALM LXIX.

1., 1-4

H.B. 1-5

6 The temptation-combats of the Lord even to despair,

5

H.B. 6

6 even to the thought of withdrawal ;

6, 7

H.B. 7, 8

6 but He endured for the sake of those who awaited salvation.

8-12

H.B. 9-13

4 He is shamefully treated by those with whom was the church.

13-20

H.B. 14-21

4 Prayer to the Father for help, lest these prevail

21

H.B. 22

4 When He desired the good and truth of the church, they gave Him falsity and evil, as upon the cross, gall and vinegar.

22-28

H.B. 23-29

3 For this reason they are being destroyed.

29-31

H.B. 30-32

11 When He is delivered, the gospel will be preached,

32-36

H.B. 33-37

11-17 because then those who are of the church will be saved, and will worship Him.

PSALM LXX.

1., 1-3, 5

H.B. 1-4, 6

6-13-5 Prayer to the Father for help against the hells,

4

H.B. 5

17 that those who worship Him may have salvation.

PSALM LXXI.

1-4, [5,]

7, 12, 14 }

13-7 Confidence that the Father will assist Him.

6, 7

10 He was the Father's from birth.

9-11

9 Let not the hells say that He has been forsaken by God.

<i>Verses</i>	<i>Subjects</i>
13	8 Thus they withdraw,
8, 15-19 } 22-24 }	8 and the name of God will be preached,
20, [21,] 24	8 when He has gained the victory.

PSALM LXXII.

<i>l.</i> , 1, 2, 4	12 The kingdom of the Lord.
<small>H.B.</small> , 1, 2, 4 3, 6, 7, 15, 16	12 The happy state of those who are of His kingdom.
5	12-16 Worship of Him from love and faith from eternity, and thereafter.
8-12	12-16 The greatness and extension of His dominion.
12-14	17 Protection and redemption.
17 <small>N.B.</small>	17-10 They have acknowledged the Divine Human from eternity, in which is all of salvation.
18, 19	16-17 A song of praise to Him.

PSALM LXXIII.

<i>l.</i> , 1-9	2 A matter of wonder to some, that the evil vaunt themselves and prosper.
<small>H.B.</small> , 1-9 10-14	2 Whereby the good are led astray, imagining that good is of no use, neither affliction.
15-20, 27	2 But afterward it is granted them to know that the evil are nevertheless devastated and consumed.
21, 22	2 They do not know this ;
23-26	17 but the good are always upheld and live with God.

PSALM LXXIV.

<i>l.</i> , 1-9	3 The church with all things appertaining to it has been utterly destroyed, and its holy things profaned, they saying in their heart that religion is not anything.
<small>H.B.</small> , 1-9 2, 10, 11	11 Prayer to the Lord to bring help.
12-15	8 Before this He has overthrown the hells,
16, 17	11 and before this, being protected, He has established a church :
18-21	11 let there therefore be compassion, that the church perish not
22, 23	3 through the uprising of the evil.

PSALM LXXV.

<i>Verses</i>	<i>Subjects</i>
<i>t.</i> , 1-3 H.B. 1-4	1-11 When the Lord comes He will raise up the fallen church.
4-6 H.B. 5-7	3 Let not the evil exalt themselves above the good,
7 H.B. 8	15-17 for the judgment comes, in which the evil perish and the good are saved.
8, 10 H.B. 9, 11	15 The evil will then perish through direful falsities,
9 H.B. 10	11 but the good will worship the Lord.

PSALM LXXVI.

<i>t.</i> , 1-4 H.B. 1-5	11 The Lord is in His church ; protection there against falsities and evils.
5, 6 H.B. 6, 7	3 There is no longer any truth in the Jewish church.
7-10, 12 H.B. 8-11, 13	15-17 The Lord will effect a judgment, in which the evil will perish and the good will be saved.
11 H.B. 12	116 Let the Lord be worshipped.

PSALM LXXVII.

<i>t.</i> , 1-9 H.B. 1-10	6 State of temptation of the Lord even to despair, whether the Father would give help ;
10-15 H.B. 11-16	6-11 strengthening Himself from His Divine from things past, that those that had prayed for it had been saved,
16-19 H.B. 17-20	8 and that power was His through Divine truth,
20 H.B. 21	17 and that the church was preserved.

PSALM LXXVIII.

<i>t.</i> , 1-7 H.B. 1-7	2 The Word was given to the children of Jacob, and they were confirmed in it by means of miracles ;
8-10	2 but their fathers and the children had gone back, and had not lived according to it,
11-31	2 the miracles in the desert even having no effect : all of which involved how the Lord teaches and leads those whom He calls to His church. All these things recited.

<i>Verses</i>	<i>Subjects</i>
32-37	2 On account of the miracles they returned, indeed, but only with the mouth, not with the heart.
38-40	2 The Lord forgave them.
41-51	2 Again they were seemingly converted when they recalled the miracles in Egypt, all of which involve the removal and dispersion from them of the hells. A recital of these things.
52-55	2 The Lord thus led them unto the land which was the seat of the church.
56-58	2 Yet they backslid and worshipped another god.
59-64	2-3 Therefore they were forsaken by the Lord, and delivered over to their falsities and evils; this of themselves.
65-67	3 Thus they were rejected.
68-72	11 Therefore a new church was instituted, which would worship the Lord, and which the Lord could lead.

PSALM LXXIX.

<i>t.</i> , 1-4 <i>H.B.</i> 1-4	3 Falsifications of the Word and direful evils have destroyed the church.
5-12	11-3 The cry of the church for help, that she be not 15-8 destroyed at the same time, and her prayer that those who have ruined the church be removed.
13	11-16 Thus there will be worship of the Lord.

PSALM LXXX.

<i>t.</i> , 1-3, 7 <i>H.B.</i> 1-4, 8	11-16 Prayer of the new church to the Lord, to come and lead,
4-6 <i>H.B.</i> 5-7	2 because they are in affliction:
8-11 <i>H.B.</i> 9-12	2 He has instituted a church and reformed it by truths from the Word,
12, 13 <i>H.B.</i> 13, 14	2 and yet falsities begin to destroy it.
14-19 <i>H.B.</i> 15-20	11 May the Lord come and restore it, and may it thus be vivified.

PSALM LXXXI.

*Verses**t.*, 1-4

H.B. 1-5

5-7

H.B. 6-8

8-11

H.B. 9-12

12

H.B. 13

13-16

H.B. 14-17

Subjects

16-11 Song in praise of the Lord by His church.

11 When called upon and when He has proved man, He delivers him from the hells.

3 The church among the children of Israel has gone back, and worships another god;

2 therefore they have been left to themselves.

2 If they had obeyed, the hells would have been removed from them, and they would have enjoyed every good.

PSALM LXXXII.

t., 1

H.B. 1

2-4

5

6, 7

8

11 The Lord to the church, in which is the Word, from which it is possible to be in Divine truths:

11 let them not do evils, but goods;

11 because they do not do goods, the church is tottering;

11 thus, although they possess the Word, they will perish.

15 Prayer that the Lord may come and effect the judgment.

PSALM LXXXIII.

7

COMBATS OF THE LORD WITH THE HELLS.

t., 1-5

H.B. 1-6

6-8

H.B. 7-9

9-11

H.B. 10-12

12

H.B. 13

13-17

H.B. 14-18

18

H.B. 19

7 The hells wish to destroy all things of the church.

7 The hells that rise up against the Lord are enumerated.

7-8 They will be cast down and subjugated

7-8 from the places where they have made seeming heavens for themselves.

7-8 Prayer to the Lord to overthrow them,

8-16 that it may be known that power belongs to the Lord alone.

PSALM LXXXIV.

*Verses**Subjects**l.*, 1-4

|| Love and desire for the church and heaven.

H.B. 1-5

5-7

||-17 Because of trust in the Lord, the church will increase in truths and goods.

H.B. 6-8

8-12

||-17 Her happiness arises from trust in the Lord.

H.B. 9-13

PSALM LXXXV.

l., 1-7

||-15 Prayer of the Lord to the Father, to institute a new church after judgment has been executed upon the evil.

H.B. 1-8

8-13

|| Perception from His Divine, that a church will arise and flourish, which will acknowledge the Lord, walking in truths.

H.B. 9-14

PSALM LXXXVI.

l., 1-8

||-5 Prayer of the Lord to the Father for help in temptations,

H.B. 1-8

[9, 10,]
11, 12 }

||-16 because thus there will be worship of the Lord, and confession of Him ;

13, 14

7 the hells are in insurrection ;

15-17

8 by His help they will be overthrown.

PSALM LXXXVII.

l., 1-7

||-11 Song in praise of the Lord by a new church that will be gathered together from all parts.

H.B. 1-7

PSALM LXXXVIII.

l., 1-9, 13-18 ||-7 In temptations that continue even to despair, the Lord addresses the Father, that He is seemingly overcome by the infernals.

H.B. 1-10, 14-19

10-12

7 God has no glory from the hells.

H.B. 11-13

PSALM LXXXIX.

<i>Verses</i>	<i>Subjects</i>
1	1
2	2
3	3
4	4
5	5
6	6
7	7
8	8
9	9
10	10
11	11
12	12
13	13
14	14
15	15
16	16
17	17
18	18
19	19
20	20
21	21
22	22
23	23
24	24
25	25
26	26
27	27
28	28
29	29
30	30
31	31
32	32
33	33
34	34
35	35
36	36
37	37
38	38
39	39
40	40
41	41
42	42
43	43
44	44
45	45
46	46
47	47
48	48
49	49
50	50
51	51
52	52
53	53
54	54
55	55
56	56
57	57
58	58
59	59
60	60
61	61
62	62
63	63
64	64
65	65
66	66
67	67
68	68
69	69
70	70
71	71
72	72
73	73
74	74
75	75
76	76
77	77
78	78
79	79
80	80
81	81
82	82
83	83
84	84
85	85
86	86
87	87
88	88
89	89
90	90
91	91
92	92
93	93
94	94
95	95
96	96
97	97
98	98
99	99
100	100

t., 1, 2 **13-10-16** All Divine truth is from the Lord.

М. В. I-3

3-5 **10-16** The Divine truth is from Him because there is
H.B. 4-6 openness with the Divine Human.

6-9, 13 **10-16** Thus the Lord has all power.

H.B. 7-10, 14

10-14 **10-16-12** All of heaven and the church is from Him.

H.B. 11-15

15-18 **12-16** Happy is he who trusts in the Lord.

Н.В. 16-19

19-25 10-16 The Father to the Lord, or His Divine to His
H.B. 20-26 Human : that by oneness with Him He has
omnipotence over the hells.

26-29, } **N.B. 10-16** There will be eternal oneness with Him.
25-27

35-37) H.B. 27-30, 36-38

30-37 **10** Even if those of the church should fail there will
H. B. 31-38 be eternal oneness with Him.

38-42
H.B. 39-43

4 Of the Jewish nation: It has destroyed conjunction with Him, because it has destroyed the church.

43-45 4 It has utterly repudiated Him.

Н.В. 44-46

13 Prayer to the Father, that, unless He assist, no one will have eternal life.

49 10 Unless oneness be effected,

H.B. 50

49-51 **10-8** the hells will otherwise prevail.

H. B. 50-52

52 10-8 He assists.

H.B. 53

PSALM XC.

16 Man is nothing of himself, but the Lord alone
[is of Himself].

Н.В. 1-6

7-11 || The church perishes,

12-13 **17** unless restored by the Lord

14 **10** by means of His coming.

14-17 **17** Thence is salvation.

PSALM XCI.

10 Song in praise of the Father by the Lord, who
is to be made one with Him.

2-6 **10** Thus there will be protection from every attack.

<i>Verses</i>	<i>Subjects</i>
7-9	6 Thus there will be no uprising of the hells,
10	11 not even against the church.
11, 12	12 Thus heaven will serve Him.
13-16	8-10 There will be no fear from the hells, when the Divine has been made one with the Human.

PSALM XCII.

<i>1,</i> H.B. 1	10 The oneness of the Divine of the Lord with His Divine Human, which is the "sabbath."
1-5 H.B. 2-6	10 Song in praise of the co-operation of the Father with Him.
6 H.B. 7	3 The evil do not understand this.
7-9 H.B. 8-10	13 Although the evil flourish, yet they perish.
10, 11 H.B. 11, 12	10-8 Thus He has Divine omnipotence against those that rise up against Him,
12-14 H.B. 13-15	11 from which the church will flourish,
15 H.B. 16	11-16 and will sing praises to the Lord.

PSALM XCIII.

1, 2	10-12 Through the oneness of the Divine and the Human in the Lord, heaven and the church will endure to eternity.
3, 4	12 The joy of those who are in Divine truths from this source.
5	12 The Word established in the church.

PSALM XCIV.

OF THE JEWISH NATION: IT DESTROYED THE CHURCH.

1, 2	15 O that judgment may be executed upon them!
3-11	3 Because that nation has destroyed the church, neither does it fear God, although He sees all things.
12-15	11-15 For the sake of the church the Lord will come to judge.
16-19	6-9 The Divine of the Lord gives help against the evil and in temptation.
20, 21	6-9 The evil rise up and wish to kill,
22, 23	4-8 but through help from His Divine they will perish.

PSALM XCV.

<i>Verses</i>	<i>Subjects</i>
1	16 Song in praise of the Lord :
2-5	16 Omnipotence belongs to Him ;
6, 7	16 He is to be worshipped in humility.
8-10	3-4 Let them not be like the nation sprung from Jacob, who estranged themselves from the Lord,
11	3-4 and with whom, for this reason, there is no conjunction whatever.

PSALM XCVI.

1-9	16 Song in praise of the Lord by His church, that to Him alone belong power and glory.
10-12	15-12 He will come to judgment, that heaven and the church may worship Him from joy of heart.
13	15 He will come to judgment.

PSALM XCVII.

1-6	11-16 Joy of the church over the coming of the Lord, with whom is Divine truth.
7	3 All who are in falsities will be removed.
8, 9	10-16 Joy that the Lord is the God of heaven and the church.
10-12	11-12 He will protect those who are in truths from Him

PSALM XCVIII.

1-10 THE COMING OF THE LORD AND THE GLORIFICATION OF HIS HUMAN :

<i>t.</i> , 1	1-10 He will then have power.
<i>H.B.</i> , 1	
2	1-10-17 Hence is salvation.
3	17 The predictions are to be fulfilled.
4-8	16 Song of praise to Him and joy on that account.
9	15 He comes to judgment.

PSALM XCIX.

1, 2	16 Song in praise of the Lord who is the Word and the God of the church.
3, 5, 9	16 He should be worshipped,

<i>Verses</i>	<i>Subjects</i>
4	16 because power and justice belong to Him.
6, 7	16 The Word is from Him.
8	17 He is the Redeemer.

PSALM C.

<i>t.</i> , 1-3 <i>H.B.</i> 1-3	16-17 Song in praise of the Lord, that He is to be worshipped with the heart, because He is the Former of the church.
4, 5	16-11 Let them draw near to Him through the truths of the Word, and confess Him.

PSALM CI.

15 SOMETHING CONCERNING JUDGMENT BY THE LORD.

<i>t.</i> , 1 <i>H.B.</i> 1	16 He is to be celebrated.
2, 3, 6, 7	16 His perfection, and He loves those that are perfect.
4, 5	3 He rejects the evil and the haughty.
8	3 The evil will perish when the Lord comes.

PSALM CII.

<i>t.</i> , 1-11 <i>H.B.</i> 1-12	13-6 Prayer of the Lord when He was in temptations even to despair, which state is described.
12-18 <i>H.B.</i> 13-19	11 Nevertheless, those that are out of the church expect compassion, that they may become a church.
19-22 <i>H.B.</i> 20-23	11 He hears and has compassion, and a church is formed of such.
23, 24 <i>H.B.</i> 24, 25	6 Let Him not fail in temptations before that comes to pass,
25-28 <i>H.B.</i> 26-29	11-12 that heaven and the church perish not, but may be established.

PSALM CIII.

<i>t.</i> , 1-7 <i>H.B.</i> 1-7	16-17 Song in praise of the Lord on account of redemption and reformation.
8-18	16-17 These are from mercy, because He knows the infirmities of man.
19-22	16-17 The heavens and the earths are His, therefore He should be celebrated.

PSALM CIV.

Verses

Subjects

16

SONG IN PRAISE OF THE LORD.

- 1-4 16 From Him are Divine truths, or the Word.
 5-9 16-11 Of the sense of the letter of the Word, on which
 the church is founded :
 10-23 16-11 from this all are taught, every one according to
 the state of his intelligence :
 24-30 16-11 from this are the knowledges (*cognitiones*) of truth
 and good, from which is spiritual nourishment.
 31-35 17 May the good be saved, and the evil perish !

PSALM CV.

II THE ESTABLISHMENT OF THE CHURCH BY THE LORD, AND THE RE-
 FORMATION OF THE NATURAL MAN.

- 1-7 II-16 Song in praise of the Lord and of His works for
 the establishment of the church.
 8-15 II The establishment of the church in the beginning,
 and her protection from falsities of evils.
 16 3 When there was no longer any truth,
 17, 18 4 the Lord came, and they afflicted Him ;
 19-22 10 but He afterwards became the God of heaven and
 earth.
 23, 24 II Hence those who were of the church were nat-
 ural, and in knowledges (*scientifica*) ;
 25-36 II therefore their natural has been purged of falsities
 and evils of every kind, which infested : these
 here treated of ;
 37-41 II afterwards truth and good, and protection from
 falsities, are granted them,
 42-45 II and He causes them to be a church.

PSALM CVI.

3 OF THE CHURCH INSTITUTED AMONG THE JEWISH NATION : IT BE-
 CAME PERVERTED AND REVOLTED.

- 1-5 13-11 Prayer of the Lord to the Father to give help,
 that He might see the church established.
 6-8 3 Although those who were of the church beheld
 Divine miracles, they backslid, and yet they
 were preserved,

Verses	Subjects
9-34	3 as at the sea Suph and afterwards in the desert, (many [instances here recounted],) nevertheless they rebelled.
35-39	3 They totally destroyed and profaned the truths and goods of the church.
40-43	3 Therefore the church with them was forsaken by the Lord, and destroyed.
44-46	11 Then those who were out of the church were heard,
47, 48	11 and a church constituted of them will arise and will worship the Lord.

PSALM CVII.

1-3	11-17 A new church, which the Lord has redeemed.
4-8	11 They are in falsities of ignorance, but in a desire for truth and good.
9-15	11 They are in ignorance and in lack of truth.
16-21	11 They have no spiritual nourishment, although they will have it through the Word.
22-31	11 When they were in knowledges (<i>cognitiones</i>), they were admitted into temptations, and preserved.
[32,] 33, } 34, 39, 40 }	16-3 Song in praise of the Lord, that those who were of the devastated church have been rejected,
35-38, } 41-43 }	11 and that those who are of the new church have been accepted, with whom truths and goods will be multiplied.

PSALM CVIII.

1., 1-5 H. B. 1-6	13-3-6 Prayer of the Lord to the Father to give help, and show His power,
6 H. B. 7	8 that those who are to be of the church may be delivered.
7 H. B. 8	3 Answer, that the former church will be destroyed,
8, 9 H. B. 9, 10	11 and an internal and an external church will be instituted.
10-13 H. B. 11-14	10 The Human will become Divine when the hells have been subjugated.

PSALM CIX.

Verses Subjects

4

OF THE PERVERTED JEWISH CHURCH.

L., 1-6
H.B., 1-64 It repudiated the Lord, and considered Him vile,
and hated Him.

7-12

15-11 They will perish in the judgment, and there will
be others in their place, who will be received,
and a church established with them.

13-20

4-3-4 Their posterity will likewise perish, because they
are in falsities of evil, and because they reject
the Lord.

21-25

13-4 To the Father for help, because He is considered
vile, and as nothing.

26-29

3 Let them be put to shame.

30, 31

Song in praise of the Father, because He gives help.

PSALM CX.

L., 1-3
H.B., 1-38 Victory of the Lord over the hells, owing to
which He has dominion over heaven and earth.

4-7 N.B. 8-10 From this He has authority over the hells.

PSALM CXI.

1-4

16 Celebration and confession of the Lord ;

5-9

17 He redeemed men, and saves to eternity ;

10

17 to worship Him is wisdom.

PSALM CXII.

1-7, 9

17 He that trusts in the Lord and lives well will be
saved.

8, 10

17 He will have no fear of the hells, however much
they may rise up against him.

PSALM CXIII.

1-5

16 Song in praise of the Lord, because He is omni-
potent ;

6

1 because He came into the world ;

7-9

17 because He will save those who will be of His
church.

PSALM CXIV.

<i>Verses</i>	<i>Subjects</i>
1, 2	11 The church established by the Lord from the nations.
3-6	11 Its falsities have been removed, and the goods of love and charity take their place,
7, 8	11 because the church is from the Lord, who will instruct those that are in ignorance.

PSALM CXV.

1-3	16 Omnipotence belongs to the Lord.
4-8	16 From what is his own, man is nothing but falsity of evil.
9-11	16 The trust of all who are in truths and goods should be in the Lord.
12-15, 18	17 The Lord will save them.
16	17 Heaven and the church are His.
17	16-17 Those who do not trust in the Lord will not be saved.

PSALM CXVI.

1-11	6 Song in praise of the Father by the Lord, that He gave help in grievous temptations ;
12-19	6-16 thus the Divine will be worshipped in the Lord.

PSALM CXVII.

1, 2	5 Song of praise to the Father by the Lord, that He gave help in temptations.
------	---

PSALM CXVIII.

1-4	11 Song of praise to the Father by the Lord, for the church ;
5-9	5 He helped Him in His distresses ;
10-14	5 the evil fought against Him, but He was helped by the Divine.
15, 16	10-16 Joy because there is Divine power through His Human.
17	10-16 The Divine truth is from Him.
18-22	17 He it is through whom is all salvation.

<i>Verses</i>	<i>Subjects</i>
22-25	10 It is the Divine Human from His Divine in Himself, which is the source.
26-29	16 Happy is he who confesses and worships the Lord.

PSALM CXIX.

1-176	16 The Lord fulfilled the Law, or the Word, from its firsts to its lasts, and therefore He was hated, 5 and suffered temptations, and thus made the 10 Human one with His Divine.*
-------	---

PSALM CXX.

<i>l.</i> , 1-7 <i>H.B.</i> , 1-7	13-4 To the Father, against those in the perverted church, who secretly try to destroy Him.
--------------------------------------	--

PSALM CXXI.

<i>l.</i> , 1-8 <i>H.B.</i> , 1-8	13-5 [Prayer] to the Father to keep [Him].
--------------------------------------	---

PSALM CXXII.

<i>l.</i> , 1-9 <i>H.B.</i> , 1-9	11-16 Joy of the Lord over the new church where He reigns.
--------------------------------------	---

PSALM CXXIII.

<i>l.</i> , 1-4 <i>H.B.</i> , 1-4	13-4 [Prayer] to the Father to be present, because He has been utterly rejected by the Jewish nation.
--------------------------------------	--

PSALM CXXIV.

<i>l.</i> , 1-5 <i>H.B.</i> , 1-5	13-5 To the Father that He may be preserved in temptations
6-8	5 from the deceitful and hypocrites.

* The following words are here crossed out in the manuscript: "The initial letters here signify such things as are meant by them in the spiritual world." This note refers to the Hebrew initial letters of the verses, which follow the order of the Hebrew alphabet, the first eight verses beginning each with Aleph, the second eight with Beth, etc. This is indicated in the English Bible by the names of the Hebrew letters to be found as inscriptions over the successive groups of eight verses. See more on this subject in *The Apocalypse Revealed*, n. 38.—EDITOR.

PSALM CXXV.

*Verses**l.*, 1-5*H.B.* 1-5*Subjects*

|| From the Lord the new church is kept from falsities of evil.

PSALM CXXVI.

l., 1-4*H.B.* 1-4

16-11 Joy of the nations with whom a new church will arise.

5

|| It will be instructed.

PSALM CXXVII.

l., 1, 2*H.B.* 1, 2

16-11 All things of the church are from the Lord, and nothing from man.

3, 4

16-11 He who is in truths from the Lord, remains safe.

PSALM CXXVIII.

l., 1-6*H.B.* 1-6

|| Happy is he who is of the Lord's church, for good in abundance is there.

PSALM CXXIX.

l., 1-3*H.B.* 1-3

2 From the beginning they have done exceeding great evil to the church,

4-8

|| but, after a vain effort, they were compelled to retreat.

PSALM CXXX.

l., 1-4*H.B.* 1-4

16 Prayer to the Lord that they may be preserved.

5-8

1-17 The coming of the Lord and redemption is expected.

PSALM CXXXI.

OF THE LORD:

l., 1, 2*H.B.* 1, 2

16-17 He operated from His Human: He indeed operated through influx from the Divine, but not from the Divine alone.

3

|| Let the trust of the church be in Him.

PSALM CXXXII.

OF THE LORD :

Verses *Subjects*

- t.*, 1-5 **11** He will not rest until He sees His church established.
H.B. 1-5
- 6, 7 **16** He was born in Bethlehem, let us adore Him,
 8 **10** for He united His Divine to His Human.
- 9, 10 **N.B.** **16** Let them worship Him from good and from truth.
- 11, 12 **16-17** It is an eternal truth, that those who worship Him will be saved.
- 13, 14 **11** The Lord dwells in His church because He loves her ;
- 15, 16 **11** because there He dwells in truths and goods.
- 17, 18 **11** For this reason she will be in power and in light against falsities of evil.

PSALM CXXXIII.

- t.*, 1 **11-12** Good itself is the conjunction of good and truth,
H.B. 1
- 2 **11-12** for the good of love flows into the truths of the external or natural man.
- 3 **12-17** The truth of good is from heaven upon those who are in the church, in which is salvation.

PSALM CXXXIV.

- t.*, 1 **16-3** Song in praise of the Lord by those who worship Him, when the church has been devastated.
H.B. 1
- 2, 3 **16** Let them worship the Lord, who is the God of heaven and the church.

PSALM CXXXV.

- 1-3 **11-16** Song in praise of the Lord in His Divine Human,
- 4 **11** who institutes the church,
- 5 **16** and who alone is God,
- 6, 7 **11** who alone teaches the church external and internal truths,
- 8-II **17** who delivers the natural man from falsities of evil,
- 12 **17-11** and there implants the church.
- 13 **17-11** This is done by the Lord,
- 14 **17-11** who leads her.

<i>Verses</i>	<i>Subjects</i>
15-18	16 One's own intelligence effects nothing.
19-21	16 The spiritual and celestial church worships the Lord who is the God of the church.

PSALM CXXXVI.

1-3	16 Let them confess the Lord, who alone is God and Lord,
4-6	12 who, by means of the Divine truth, has formed heaven and the church,
7-9	12 from whom is all truth of doctrine, and good of love, and knowledge (<i>cognitio</i>) of these :
10-22	11-12 who delivers the natural man from falsities of evil, and there establishes the church, and dissipates evils of every kind.
23-26	16-12 Celebration and confession of Him who delivers from falsities and evils, and grants truths and goods,
1-26	12 and this from pure mercy.

PSALM CXXXVII.

1-6	11 Lamentation by the nations who are in falsities from ignorance, because they do not have the Word.
5, 6	11 Of these a church will be formed by the Lord, which He will love.
7-9	3 Those who have devastated the church will perish.

PSALM CXXXVIII.

16 SONG IN PRAISE OF THE LORD BY THE CHURCH.

<i>t.</i> , 1-5 <small>H.B. 1-5</small>	10-16 The Lord ought to be worshipped from the Word, where is His Divine truth.
6-8	17 Those who are humble will have salvation from the Lord, and life and protection.

PSALM CXXXIX.

10 SONG IN PRAISE OF THE FATHER BY THE LORD.

<i>t.</i> , 1-5 <small>H.B. 1-5</small>	10 He knows everything of His thought and will because He is made one with Him ;
6-10	10-16 omniscience and omnipresence belong to Him ;

<i>Verses</i>	<i>Subjects</i>
11, 12	10-10 enlightenment in the natural is from Him ;
13-15	11-12-10 by Him He was formed and from Him He is pure ;
16-18	10 hence all things of the Father are united with Him ;
19-22	10 the Lord rejects all evil and falsity from Himself ;
23, 24	10 perfection belongs to Him.

PSALM CXL.

<i>l.</i> , 1-8 <i>H.B.</i> 1-9	13-4 Prayer of the Lord to the Father to be delivered from falsifiers and hypocrites, who purpose evil against Him in the perverted church.
9-11 <i>H.B.</i> 10-12	3 They perish through their falsities and evils,
12, 13 <i>H.B.</i> 13, 14	17 and those who confess the Lord are saved.

PSALM CXLI.

<i>l.</i> , 1, 2 <i>H.B.</i> 1, 2	13 Prayer of the Lord to the Father, to have regard to His perfection ;
[3.] 4, 5	16-10 He has nothing in common with those who are in evils, because He has been made one with His Divine ;
6, 7	10-4 His words, which are Divine, they have made of no account.
8-10	8 Confidence that their evil thoughts and intentions, by which they themselves perish, do no harm.

PSALM CXLII.

<i>l.</i> , 1-3 <i>H.B.</i> 1-4	13-5 Prayer of the Lord to the Father, to give help in temptations,
4, 5 <i>H.B.</i> 5, 6	4 because He is known by no one except the Father only, in whom is His trust.
6, 7 <i>H.B.</i> 7, 8	5-11 May He be delivered from temptations, and come among those who acknowledge Him.

PSALM CXLIH.

<i>l.</i> , 1, 2 <i>H.B.</i> 1, 2	13 Prayer of the Lord to the Father, that He who is true and just, may hear,
3, 4, 7	5 that He may not fail in temptations.

<i>Verses</i>	<i>Subjects</i>
5, 6	11 He longs for the ancient state in respect to the church.
8-12	8 He has confidence of being delivered from the hells, by which He is assaulted mightily.

PSALM CXLIV.

<i>L.</i> , 1, 2 <i>H.B.</i> , 1, 2	13-7 To the Father, that He may be a help to Him in His combats,
3, 4	13-7 for without Him He has no power.
5-8, 11	7 O that He may be delivered from the hells which assault Him with falsities !
9, 10	17 Thus He would have salvation,
12-14	12 and thus would Divine truth and Divine good be His and from Him.
15	12 Happy is he who acknowledges Him.

PSALM CXLV.

<i>L.</i> , 1-7 <i>H.B.</i> , 1-7	16 Song in praise of the Lord because of His works and His justice ;
8, 9	16 because of His mercy.
10-12	12 All who are in the heavens will confess Him,
13	12 because His kingdom is eternal.
14-16	12-11 He raises up sinners, and leads them into truths that they may live.
17	He is Divine.
18, 20	17-3 He saves those who believe in Him, and those who do not believe perish.
21	16 He is to be worshipped.

PSALM CXLVI.

1, 2	16 Song in praise of the Lord :
3, 4	16 Man from his own is nothing.
5, 6	16-11 Happy is he who trusts in the Lord, who is the God of heaven and earth,
7-9	16-11 who teaches and leads all who are in falsities from ignorance, and who desire truths.
10	11-12 He reigns to eternity.

PSALM CXLVII.

<i>Verses</i>	<i>Subjects</i>
1, 2, 7, 12]	16 Song in praise of the Lord by His church,
3, 4	17 who reforms by knowledges (<i>cognitiones</i>) of truth,
5	17 who alone is able to do this,
6, 8, 9	11 who teaches truths to those who are in ignorance.
10, 11	11 One's own intelligence is nothing, but that which is from the Lord is something.
13-15	16 The church will worship the Lord who protects her, and teaches the Word.
16-18	11 The Lord disperses ignorance by means of the Word.
19, 20	11 All this He does for His church.

PSALM CXLVIII.

1-6	16-12 All who are in the heavens and on the earths should worship the Lord from goods and truths that are from Him :
7-10	16-12 all who are in the lowest parts of heaven and the church should worship Him from truths and goods of every kind :
11, 12	16-12 in general from the understanding and will of truth and good :
13, 14	17 because salvation is by means of those things that He gives.

PSALM CXLIX.

1-4	16-12 The Lord is to be worshipped from an affection for truth and good, because He loves them,
5, 6	8 because Divine truth belongs to them,
7-9	8 and by that the hells are restrained.

PSALM CL.

1, 2	12-16 The Lord ought to be worshipped because He is omnipotent :
3-6	12-16 He ought to be worshipped from every affection for good and truth.

Historical Parts of the Word

THE HISTORICAL PARTS OF THE WORD.

The historical parts of the Word, like the prophetical parts, contain a spiritual sense within themselves, in which there is nothing historical of the world, as in the sense of the letter, but there are heavenly things which relate to the church, and in the highest sense to the Lord, just like the prophetical parts. The historical parts there are representative, and all the senses with their expressions are correspondences.

It ought to be known, that all the churches, down to the coming of the Lord, were representative churches:—they represented the church, and in the highest sense, the Lord; it is from this that the Word is spiritual and Divine. But the representative churches ceased when the Lord came into the world, because all things of the Word, those that are prophetical, as also those that are historical, signified and represented Him: and this is why the Lord is called “the Word.”

There were three notable changes of the representative churches: the first, which was before the “flood,” shall be called the Most Ancient Church; the second, which was after the “flood,” the Ancient Church; and the third, which followed the Ancient, the Israelitish and Jewish Church.

The Most Ancient Church is described briefly by “Adam” and his posterity; the Ancient Church, by “Noah” and his posterity; and the Israelitish and Jewish Church by the historical portions of the Word.

The former churches are described in like manner, but by more interior correspondences, in the Word that is mentioned by Moses; but this Word has been effaced, and in its place the Word was given that exists at the present day.

The church that followed these three is the Christian Church, which church is internal, differing from the Jewish Church as a moonlight night differs from a dark night. But as this church has come to its end, by the accomplishment of the last judgment, a new church is now being instituted by the Lord, which is called, in the Apocalypse, the "New Jerusalem," to which the things that are being published by me at the present day will be of service: it is also being instituted elsewhere.

The historical parts of the Word involve in a summary the things that follow.

Genesis.

CHAPTER I.

Verses

- [1-31] In the spiritual sense the new creation or the regeneration of the men of the Most Ancient Church is here described: the process of their regeneration from firsts to lasts is here contained in its order.

CHAPTER II.

- [1-25] The intelligence and wisdom of those men, while they were being regenerated, is described; for that church was a celestial church, the first of all on this earth.

CHAPTER III.

- [1-24] Fall and end of that church, as they departed from the celestial to the natural man, from this they had intelligence from what was their own (*proprium*) in place of intelligence from the Lord.

CHAPTER IV.

- [1-26] Division of that church, which took place between those who made everything of the church and thus of salvation to consist in the mere doctrine and knowledge (*scientia*) of cognitions (who were "Cain"); and those who made it to consist also in a life of love and charity (who were "Abel"); and, abstractly, that a mere knowledge (*scientia*) of doctrinals, like faith alone, when all of religion is made to consist in it alone, slays charity. But those who made a church out of mere doctrine, and did not at the same time make it consist in life, were rejected.

CHAPTER V.

Verses

- [1-32] Divisions and changes in that church are described, being meant by the "posterity of Adam from Sheth."

CHAPTER VI.

- 1-6[?7] } End of that church, when there was no longer any
 10-12 } truth or good, because they were in their own in-
 [?11-13] } telligence ;
 [8-10, } and the beginning of a new church, which is meant
 14-22] } by "Noah" and his "three sons."

CHAPTER VII.

- [1-24] The destruction of the Most Ancient Church is described by the "flood," and the beginning of a new one, by the "ark" and its preservation.

CHAPTER VIII.

- [1-22] The end of the Most Ancient Church, and the beginning of the Ancient Church.

CHAPTER IX.

- 1-17 Precepts and statutes for that church.
 18-28[29] That church is "Noah," its celestial is "Shem," its spiritual is "Japheth," and its natural is "Ham."

CHAPTER X.

- [1-32] As that church spread over a great part of the Asiatic world, and consequently there were divisions, these are described by the "posterity of Noah," or of his "three sons."

CHAPTER XI.

- 1-9 The beginning of Babylon, and its destruction.

Verses

- [10-32] Continuation respecting the various states of that church and the nature of them even to the end, when it became idolatrous and magical.

CHAPTER XII.

- 1-8 The institution of the Israelitish and Jewish church, which was from Eber, and therefore was called the Hebrew church, and its first institution from Abram, who was commanded to go into the land of Canaan, for the reason that all places in that land, and those round about it, had been allotted spiritual significations by the men of the Most Ancient Church, and these were to be mentioned by name in the new Word that was to be written among them, in which the names of those places were to be employed.
- [9-20] The first instruction of that church, which is the instruction of the natural man, by means of knowledges (*scientiae*) which are meant by "Egypt," in which country Abram was at that time.

CHAPTER XIII.

- [1-18] Growth in the knowledges (*cognitiones*) of the church, and separation of spiritual knowledges which are "Abram," from natural knowledges which are "Lot."

CHAPTER XIV.

- 1-17 Combat in the natural man, between the truths and goods and the evils and falsities there, and when victory hung on the side of the evil or of hell, the spiritual man attacked them and overthrew them.
- 18-24 Thus the natural man became spiritual-natural, and removed evils and falsities from himself.

CHAPTER XV.

- 1-6 Since there was as yet only multiplication of truth, and not the fructification of good, and thus not

Verses

- the church, he was urgent that the church might exist with him ;
- 7-21 but it is foretold what the church and its conjunction with the Lord would be, namely, that it would be perverted.

CHAPTER XVI.

- [1-16] Conjunction of the truth and good of the natural man, from which there would be only an external church, which is rational.

But concerning all this see the Arcana Cælestia, where [it is explained that] these things pertaining to the church, signify things pertaining to the Lord ; for all things of the Word in the spiritual sense treat of the church and heaven, but in the celestial sense of the Lord.

Indexes

INDEX OF WORDS AND SUBJECTS.

Only the text of the Summaries has been indexed, the marginal references being left out of consideration, as they constitute an index by themselves.

The references are to the divisions by chapters and verses as found in the common English Bible.

ABBREVIATIONS.—"ib." = the same book and chapter as in the previous reference.

"and prec." = together with the preceding verse or verses.

"and fol." = together with the following verse or verses.

Abel.—"Abel" signifies those who made the church and thus salvation to consist also in a life of love and charity (*Gen. iv.*).

Abolition.—Abolition of worship from falsification of truth (*Fer. xli. 4-7*).

Abram.—First institution of the Israelitish and Jewish Church from Abram, who was commanded to go into the land of Canaan, etc. (*Gen. xii. 1-8*).

"Abram" means spiritual knowledge (*Gen. xiii.*).

Abrogation.—Abrogation of representative worship (*Isa. xxxvi. 7*).

Absolve (*see Acquit*).

Abstain.—Exhortation to abstain from the falsification of the Word, otherwise there will be no church, but it will be without good and truths, as before (*Hos. ii. 1-4*).

Abuse.—Abuse of the Word (*Fer. x. 8, 9*).

Accept (*see also Convert, Receive*).

Because they worship the Lord from evil and not from good, their worship is not accepted (*Mal. i. 9, 10*).

Those who have not falsified truths will be accepted (*Fer. xlix. 6*).

Those who are of the new church have been accepted (*Ps. cvii. 35-38, 41-43*).

Acceptable (*Ps. xix. 14*).

Unacceptable worship (*Amos v. 21, 22*); it will be accepted if they have good and truth (*ib. 23-25*).

Acknowledgment (*see also Lord, ACKNOWLEDGMENT OF*).

Acknowledgment to the Lord (*Fer. xvii. 14-18*).

Acknowledgment of goods and truths (*Isa. lxi. 9*).

It ought to be acknowledged that all good and truth is from the Lord (*Ps. xxxvi. 5-9*).

The new church will have acknowledgment from the heart from their trust in the Lord (*Joel ii. 26, 27, and prec.*).

Those who will be of the new church will acknowledge and confess that they have falsities and evils (*Fer. iii. 22-25*).

Acknowledgment of one's evils and at the same time of the Lord's mercy (*Ezek. xx. 43, 44*).

Acknowledgment with the lips of no avail (*Fer. xxii. 23, 24*).

Falsities not acknowledged as such (*Fer. vi. 15*).

Unwillingness to acknowledge and receive (*Fer. iv. 11, 12*).

They have acknowledged evils and falsities as goods and truths, because they have departed from the Lord (*Fer. v. 11, 12*).

Adam.—The Most Ancient Church is briefly described by “Adam” and his posterity (p. 163).

Acquit.—Because He spoke from the Divine, the truths of the church acquitted Him (*Jer.* xxvi. 10–16).

Admire.—How admirable is the spiritual kingdom of the Lord (*Ps.* xlviii. 1, 3, 8).

Admonition (*Hos.* x. 11, 12).

Adopt.—Those who draw near will be adopted as children by the Lord (*Jer.* iii. 19).

Adore (*see also Worship*).

Those who are in truths from the Word will adore the Lord who is the Word (*Ps.* xxix. 1, 4).

The Lord was born in Bethlehem, Let us adore Him, for He united His Divine to His Human (*Ps.* cxxxii. 6–8).

Adulteration (*see also Falsification*).

Adulteration of good and truth meant by “Babylon” (*Isa.* xiii.; xiv.; xxxix. 1–7; xlvii.; *Jer.* 1.; *Dan.* ii. 31–43).

Adulteration of the goods of the Word and of the church meant by “Moab” (*Jer.* xlviii.).

Those who are of the church will come among those who blaspheme and adulterate the Word (*Jer.* xx. 4).

Adulteration of the goods of the Word foretold (*Isa.* xxxix.).

Those who adulterate the good of the Word are exhorted to desist (*Isa.* xlviii.).

Those who adulterate the good of the sense of the letter of the Word destroy the good and truth of the church (*Amos* ii. 1–3).

Adulteration of the good of the church and of the Word will be utterly destroyed (*Isa.* xxv. 10–12; xlviii. 14).

Respecting those who have falsified and adulterated the Word. Full description (*Nahum* iii. 1–19).

The Lord will execute judgment upon all who have adulterated and destroyed the truths of the church (*Mal.* iii. 5, 6).

They have done this from the beginning, and do not desist from it, nor do they desist from adulteration, therefore this will bring about their ruin (*ib.* 7–9).

Those who have adulterated the truths of the Word will perish, and are to be cast into hell (*Zeph.* i. 9–11).

Those who have adulterated the Word will utterly perish (*Zeph.* ii. 8–10).

Those who, by trusting in themselves, have adulterated the Word, will be cast into hell (*Isa.* xxx. 32, 33).

Adulteration in the Christian church (*Dan.* xi. 29–31).

Adulteration of the sense of the letter of the Word, represented (*Ezek.* iv. 9–16; v. 1, 2).

Adulteration of goods by the celestial church (*Jer.* iii. 7–9).

When adulteration of good possesses the church intercession will be of no avail (*Ezek.* xiv. 19, 26, and *prec.*).

When there is nothing but adulteration of good and truth, the old church comes to an end (*Amos* viii. 4–6 and *prec.*).

The church adulterating truths and goods of doctrine (*Ezek.* xxii. 1, 2, and *fol.*).

In the Babylonish religion at last nothing remained but what was adulterated, thus what was merely false and evil (*Dan.* ii. 31–35, 40–43).

Adulteration of good and truth ceases (*Isa.* xxi. 9).

Advent (*see Lord, COMING OF*).

Affection.—The Lord ought to be worshipped from every affection for good and truth (*Ps.* cl. 3–6).

Worship from the affection of truth and good (*Jer.* xxxiii. 10, 11).

Affections for truth come from the Lord's having made the Human Divine, and in these affections are the societies of heaven (*Ps.* xlv. 9).

- The new church will be in affection of truth (*Zech.* viii. 18, 19).
 How those who are in an affection for truth are protected from perverters (*Ezek.* xxxii. 13-16).
 Affections for truth destroyed by knowledges (*scientifica*) (*Ezek.* xxvi. 5, 6).
 All affection for spiritual truth will perish (*Ezek.* xxvi. 13, 14).
 Affections of truth have become cupidities of falsity (*Lam.* iv. 9, 10).
 Affections of the natural man should be left (*Ps.* xlv. 10).
 Affection for falsifying (*Ezek.* xiii. 17-19).
 Affection of falsity and evil with those who profane truths (*Isa.* xli. 1).
Affliction.—The Lord came, and they afflicted Him (*Ps.* cv. 17, 18).
 O that the Father would help in affliction! (*Ps.* lvi. 7, 8.)
 The new church in affliction (*Ps.* lxxx. 4-6).
 The good are led astray, imagining that affliction is of no use (*Ps.* lxxiii. 10-14).
 He who is in temptations, and consequent affliction, is always upheld and thereby vivified (*Ps.* xli. t., 1-3).
Against (*contra*) (*see also Help, Opposition, Rejection*).
 They are against good and truth (*Ps.* xiv. 6).
 Against the church because against truths (*Jer.* xlviii. 27, 28).
 The natural external opposed to all things of the church (*Ezek.* xix. 4-7).
 They are opposed to the Lord and the Word (*Ezek.* xii. 1, 2).
 Against God (*Amos* vii. 7-9).
 The church where the Word is turns against the Lord, etc. (*Jer.* xii. 7-12).
 Against the Lord (*Lam.* iii; iv. 11; *Ps.* lxiv. t., 1-6).
 The Jewish Church was against the Word and the Lord (*Ezek.* ii. 6, 7).
 They speak against the church and against the Lord (*Ezek.* xxxv. 11-13).
 The life of heaven is not in those who are against the Lord (*Isa.* xlv. 24).
 The hells among themselves devise evils against the Lord (*Ps.* xli. 4-7).
 The hells that rise up against the Lord are enumerated (*Ps.* lxxxiii. 6-8).
 Against those who were of the church, who cherished evil thoughts against the Lord, etc. (*Ps.* lviii. t., 1-9 and *fol.*).
 Those who should be in the truths and goods of the church are against the Lord, but they are nothing before Him and will be destroyed (*Ps.* ii. 1-5).
 All men or all things that are contrary to the doctrine respecting the Lord, will be destroyed (*Zech.* xii. 9).
 Contrary to all things of doctrine (*Amos* vii. 10-13).
 All did the contrary, and acknowledged another God (*Jer.* xi. 9-10).
All.—All things of the church are from the Lord, and nothing from man (*Ps.* cxxvii. t., 1, 2).
 All men and all things are nothing worth against the Lord (*Isa.* xl. 15-18).
 All things fall without the Lord (*Isa.* xl. 21-25).
 All things are from the Lord (*Isa.* xlv. 7).
 All things of heaven and the church will be received by the new church (*Hos.* ii. 21-23).
 All who are of the church are addressed (*Joel* i. 1-3).
 All who are in the heavens and on the earths should worship the Lord from goods and truths that are from Him (*Ps.* cxlviii. 1-6).
 All who are in the lowest parts of heaven and the church should worship Him from truths and goods of every kind (*Ps.* cxlviii. 7-10).
 All things of the church carried off by falsities (*Amos* iii. 13-15).
 All things of the church falsified (*Amos* iv. 9); and finally profaned (*ib.* 10, 11).
 All things and every single thing of the church will mourn (*Zech.* xii. 10-14).
Alphabet (*Ps.* cxix. *note*).

Amend (*emendare*).—Those who have not adulterated will be amended (*Jer.* xlviii. 47).

Ammon.—"Children of Ammon" mean those who falsify the truths of the Word and of the church (*Jer.* xlix. 1-6).

"Children of Ammon" mean those who are in the sense of the letter of the Word and pervert the truths of religion by things which do not belong to religion (*Ezek.* xxv. 1, 2).

Ancient.

ANCIENT CHURCH.

The church established among the Ancients (*Jer.* ii.).

Ancient Church a representative church (p. 163).

The church was established by the Lord among the ancients, evils having been cast out (*Ps.* xlv. *t.*, 1-4).

How the Ancient Church was instituted by the Lord and what it became among the Jewish nation (*Ezek.* xvii.).

It was in Divine truths (*Ezek.* xix. 10, 11).

It had knowledges (*cognitiones*) of truth and good of every kind and species, and by means of them it had intelligence (*Ezek.* xxvii. 3-9).

Truths that protected the Ancient Church (*Ezek.* xxvii. 10, 11).

In the Ancient Church a rational flourished that was derived from, etc. (*Ezek.* xxxi. 3-9).

The Ancient Church had spiritual intelligence (*Ezek.* xxxi. 3-9).

Beginning of the Ancient Church (*Gen.* vi. 8-10, 14-22; viii.).

Precepts and statutes for that church (*Gen.* ix. 1-17).

Its celestial ("Shem"), spiritual ("Japheth"), and natural ("Ham") (*Gen.* ix. 18-29).

Divisions of that church in Asia (*Gen.* x.).

Beginning of Babylon, and its destruction (*Gen.* xi. 1-9).

The end in idolatry and magic (*Gen.* xi. 10-32).

The Lord longs for the ancient state in respect to the church (*Ps.* cxliii. 5, 6).

When the Lord comes, the church, doctrine and worship will be as they had been among the ancients (*Mal.* iii. 4).

ANCIENT WORD.

The former churches are described in the Word that is mentioned by Moses; but this Word has been effaced (p. 164).

Angel.—Angels of the three heavens and men have spiritual life from the influx of Divine good and truth from the Lord, and from the Divine good and Divine truth they have intelligence and charity (*Ezek.* xlvii. 1-12).

Anger (*excaescentia*).—The Jewish nation became very angry at the salvation of the nations (*Jonah* iv. 1-4).

Anguish (*see Distress*).

Annihilation. } —Annihilating the church (*Jer.* xviii. 14-16).

Annul (*annihilo*). } Annulling the Word (*Jer.* v. 13; *Mal.* iv. 4).

Announcement.—Announcement that the Lord will come, and that that church will be from Him (*Isa.* lxii. 10-12).

Answers TO PRAYERS (*see also Prayer*).

(*Ps.* liv. 4, 5; lv. 16-18, 22; lvi. 7-9; lxxvii. 10-15; lxxxv.; lxxxix. 46-48, 52; cii. 12-22; cviii. *t.*, 1-9; cix. 21-31).

Answer to the complaints of those who perish (*Jer.* iv. 9-12).

Apathy.—They think nothing of the destruction of the church (*Amos* vi. 3-6).

Apparent heavens (*see Seeming heavens*).

Appear.—Falsity made to appear like truth, and evil made to appear like good (*Isa.* xlv. 12-20; *Jer.* x. 3-5).

Application (*studium*).—Non-reception due to application (*Jer.* v. 4, 5).

Approach (*see Draw near, Ignorance*).

Arabia.—Those who pervert the knowledges of good are meant by "Arabia" (*Jer.* xlix. 28-33).

Arcana Coelestia.—For the spiritual and celestial senses of *Genesis*, see the *Arcana Coelestia* (p. 168).

Ariel.—"Ariel" signifies the lost doctrine of truth of the church (*Isa.* xxix).

Ark (Noah's).—"Ark" means the beginning of a new church (the Ancient) (*Gen.* vii.).

Artifice (ars).—Those who wish to prevail by artifices. General subject (*Jer.* x.). (*See further under Prevail.*)

Asia.—The Ancient Church spread over a great part of the Asiatic world (*Gen.* x.).

Ask (quaero).—The church that expects the Lord, asks why the wicked flourish (*Jer.* xii. 1, 2).

He that seeks the truth does not find it (*Jer.* xiv. 4-6).

Assault (impugno).—The hells mightily assault the Lord (*Ps.* cxliii. 8-12).

O that He may be delivered from the hells which assault Him with falsities! (*Ps.* cxliv. 5-8, 11.)

Assist (see Help).

Association (see Consociation).

Atheist.—The evil deny God (*Ps.* x. 1-11).

Attack (insultus) (see also Assault, Overthrow).

Protection from every attack (*Ps.* xci. 2-6).

Attention.—Let there be attention to the contents of *Psalm* xlix.

Authority (potestas).—The Lord has authority over the hells in consequence of His victory over them (*Ps.* cx. 4-7 and *prec.*).

Aversion to truths (Isa. xlii. 22-24).

Babel } (*see also Captivity, Worship*).¹

Babylon } "Babylon" signifies adulteration of good and truth (*Isa.* xlii., xiv.; *Jer.* 1.).

Beginning of "Babylon," and its destruction (*Gen.* xi. 1-9).

"Babylon" fully treated of seriatim in *Dan.* i.-vi., *which see*.

Babylon will perish (*Jer.* 1. 9, 10); because they have vastated the church (*ib.* 11); it is without truth (*ib.* 12, 13); their destruction at the time of judgment (*ib.* 14-16, 18-24).

Warning not to come near "Babylon" (*Jer.* li. 45-50).

Babylonish captivity (*Zech.* vii. 1-7).

Carried off to "Babylon" so as not to be able to profane the holy things of the church (*Jer.* xxvii. 1-8).

Backslide (see Depart (recedo)).

Baptism (see John the Baptist).

Basket.—Who are meant by the "two baskets of figs" (*Jer.* xxiv. 1-3).

Bear (see Endure).

Beatitude (see Happiness).

Beginning (inchoatio).—Beginning of Babylon (*Gen.* xi. 1-9).

— (*initium*).—Beginning of a new church (the Ancient) described by the "ark" and its preservation (*Gen.* vii.).

Beginning of the establishment of the church (*Jer.* lii. 31-34).

Beginning of the New Church (the New Jerusalem) (*Dan.* xii. 11-13).

— (*principium*).—Beginning of a new church, which church is meant by "Noah" and his "three sons" (*Gen.* vi. 8-10, 14-22).

End of the Most Ancient Church, and the beginning of the Ancient Church (*Gen.* viii.).

The establishment of the church in the beginning, and her protection from falsities of evils (*Ps.* cv. 8-15).

They have obstinately rejected internals, from the very beginning (*Jer.* vii. 25, 26).

From the beginning they have done exceeding great evil to the church (*Ps.* cxxix. *t.*, 1-3).

Evils have been with them from the beginning, although they had the Word and doctrine from it (*Jer.* xxxii. 26-33).

Bel.—"Bel" signifies the profanation of truth (*Isa.* xlv).

Believe (see also *Faith, Trust*).

In the former church there is no one who believes that the Divine has power to save, therefore, etc. (*Isa.* l. 2, 3).

Those with whom the church will be at the time will slay the Lord, with the intention of scattering those who believe on Him (*Zech.* xiii. 6, 7).

The Lord saves those who believe in Him, and those who do not believe perish (*Ps.* cxlv. 18-20).

Those who believe in the Lord are to be saved, etc. (*Isa.* x. 20-22, 24).

Benjamin.—"Children of Benjamin" mean those who have conjunction with the Lord in the lowest heaven (*Jer.* vi.).

Bethlehem.—The Lord was born in Bethlehem, let us adore Him (*Ps.* cxxxii. 6, 7).

Betray.—The Lord was betrayed by the Jews, because He taught them (*Zech.* xi. 12, 13).

Birth of the Lord.—He was the Father's from birth (*Ps.* lxxi. 6, 7).

Blaspheme.—They blaspheme the Lord (*Ps.* xxxv. 19-21, 25; see also the following chapters throughout: *Isa.* xxxvi., xxxvii.; *Jer.* xx., xxi.).

The Lord is blasphemed by the evil in the church, notwithstanding that perfection is His (*Ps.* xlv. 13-21). He is so treated on account of the Divine (*ib.* 22).

They blaspheme the Lord, that He has no power (*Isa.* xxxvi. 13-20).

They blaspheme Him still more violently, as that He can be of no avail whatever against them (*Isa.* xxxvii. 8-13).

Those who blaspheme will perish (*ib.* 6, 7).

Blasphemy of the Lord stopped (*ib.* 28, 29).

Blasphemy of the Word (*Jer.* xx.).

Blasphemers described (*Jer.* xxi.).

Blessedness (see *Happiness*).

Bless (*benedico*).—The Lord will spiritually bless those who seek Him (*Zech.* x. 1.).

Blindness (see also *See*).

The Lord will take blindness away (*Isa.* xxxv. 6-8).

Those who pervert all truths of the church fall into all falsities of evil, until they no longer see what is good and true (*Ezek.* xxxii. 3-8).

Those who are meant by "Babylon" were blinded (*Dan.* ii. 12, 13).

Boast (*gloriar*).—Respecting those who boast of knowledges (*scientifica*) and their own intelligence, etc. (*Ps.* xlix. 5, 6 and *fol.*); they perish and come into hell (*ib.* 10-14).

The evil vaunt themselves (*Ps.* lxxiii. *t.*, 1-9); but they are devastated and consumed (*ib.* 15-20, 27).

— (*se jactare*).—They boast before others because of the possession of the Word, and of the holy things of the church (*Ezek.* xxiii. 40-42).

Bound.—Men who have been bound by the hells will be saved by the Lord (*Isa.* xlv. 13).

Bring (see *Lead*).

Build (see *Drink*).

Cain.—"Cain" signifies those who made everthing of the church and thus of salvation to consist in mere doctrine and knowledge of cognitions (*Gen.* iv.).

Caldron (*olla*).—"Caldron" or "pot" signifies doctrine (*Ezek.* xi. 1-3).

Call upon.—When called upon and when He has proved man, the Lord delivers him from the hells (*Ps.* lxxxi. 5-7).

Canaan.—Abram was commanded to go into the land of Canaan for the reason that all places in that land, and those round about it, had been allotted spiritual significations by the men of the Most Ancient Church, and these were to be mentioned by name in the new Word that was to be written among them, in which the names of those places were to be employed (*Gen.* xii. 1-8).

The land of Canaan and all things therein represented the church, and as these are mentioned by name in the Word, those who profaned holy things could not be tolerated there (*Jer.* xxvii. *end*).

Canaan as the seat of the church (*Ps.* lxxviii. 52-55).

Capacity (*facultas*).—Those who were in the capacity to understand were brought to the church (*Ezek.* xvii. 1-3); and instructed (*ib.* 4, 5).

Captivity (*see Free*).

Captivity effected by confirmations of falsity through reasonings (*Isa.* x. 20-22, 24).

Captivity effected by falsities (*Isa.* lii. 3).

Concerning such as are in spiritual captivity (*Jer.* xxix.).

Establishment of the church with such (*Jer.* xxix. 10-15; xxx; xlv. 27, 28).

Respecting those who in the church have been taken captive and become "Babylon" (*Jer.* li. 59-61).

Manifestation to those who are in spiritual captivity (*Ezek.* xi. 24, 25).

Care is to be taken lest those who are in good be destroyed, etc. (*Zech.* xi. 4, 5).

Cast down (*deicio*) (*see also Overthrow*).

They will be cast down from the place where they have made seeming heavens for themselves (*Ps.* lxxxiii. 9-11, 12).

Celebration (*see Song of praise, also Confession, Glorification*).

Celestial
Celestial Church } (*see Fall; Word, CELESTIALS OF*).

The Most Ancient Church was a celestia church, the first of all on this earth (*Gen.* ii.).

Celestial of the Ancient Church is meant by "Shem" (*Gen.* ix. 18-29).

Those who represented the celestia things of the church, etc. (*Hosea* v. 1-3).

Mourning over the destruction of the representatives of the church reaches even to those who were in celestia good (*Micah* i. 8-12). Hence even these will begin to be perverted, and will suffer deprivation of all truth (*ib.* 13-16).

The celestia church has adulterated goods (*Jer.* iii. 7-9).

The celestia church and spiritual church were one (*Ezek.* xxxvii. 15-20); and will become one church under the Lord, and will be protected from infernal evils and falsities (*ib.* 21-25).

Those who are in celestia good, of whom the church will consist where the Lord is, will fight against falsities of evil (*Zech.* x. 4-6).

The celestia church represented by the "children of Jonadab" (*Jer.* xxxv.).

The celestia church do not learn truths and retain them in the memory, but receive in the life and obey, which is meant by "dwelling in tents" (*Jer.* xxxv. 1-10, 11).

Those who will obey will be in the celestia church (*Jer.* xxxv. 18, 19).

The spiritual and celestia church worships the Lord who is the God of the church (*Ps.* cxxxv. 19-21).

They will receive things spiritual and celestia (*Jer.* xxxi. 12-14).

Conjunction of celestia and spiritual things in the Word (*Ezek.* i. 6; 8, 9).

All things of doctrine as to celestia good and truth (*Ezek.* xl. 6-23).

Truths from a celestia origin will be in the new church (*Zech.* iv. 11-14).

Celestial Sense (*see Word*).

Chaldea.—Those who have adulterated and falsified the goods and truths of the church, are meant by “Babylon” and “Chaldea” (*Jer. l.*).

Change (*see also Division*).

Change of state of the church (*Ezek. iii. 12, 13; xxxvii. 26–28; xxxviii. 17–19*).

No nation has changed its religion as they have done (*Jer. ii. 10, 11*).

Charity (*see also Good, Love*).

Angels and men have intelligence and charity from the Divine good and Divine truth (*Ezek. xlvii. 1–12*).

From the good of charity, from which is worship, there will be intelligence (*Zech. xiv. 20, 21*).

The church which is in faith and in charity, and its power (*Dan. viii. 1–3*). It will increase in goods and truths (*ib. 4*).

Faith alone will wholly destroy charity (*Dan. viii. 5*).

History of charity and faith in the Christian church (*see Dan. xi. and xii.*).

Charity slain when religion is made to consist in merely knowing doctrinals (*Gen. iv.*).

Rejection of goods of charity (*Isa. xv.*).

Chastise.—They are not willing to return, even when chastised (*Jer. ii. 29, 30*).

Chief truths (*see Truths*).

Children (*see Adopt*).

Christian Church (*see also New Church*).

The Christian church followed the three ancient churches. It is internal, etc. (p. 164).

Though no pity is possible when the Jewish Church is destroyed, the Lord will pity those who will be of His new church (*Hos. i. 7 and prec.*).

When nothing of the church will any longer remain [among the Jews] then the new church will grow, and will acknowledge the Lord (*Hos. i. 10, 11, and prec.*).

When the church among the Jewish nation has been destroyed, a new church will be established which will be in faith and charity (*Dan. xi. 5*). Its successive states fully described (*ib. 6–45; xii. 11–13*).

Salvation in that church (*Micah v. 7*).

History of the Christian Church (*Dan. ix.–xii.*).

The Christian Church not easily established (*Dan. ix. 25*).

After its establishment, falsity will invade and destroy it (*Dan. ix. 26*).

The Reformation will take place, but this church will also perish from mere falsities and evils (*Dan. ix. 27*).

The Christian Church has come to its end by the accomplishment of the last judgment (p. 164).

Church (*see Christian Church, Deliverance, Desolation, Destruction, Devastation, Celestial Church, Establishment, Evil and Falsity, External, Ignorance, Institution, Internal, Jewish Church, Lord, Coming of, Order, Perish, Perversion, Perverted Church, Prayers of Church, Preservation, Representative Churches, Restoration, Spiritual Church, Successive, Good, Ultimate heaven*).

THE LORD AND THE CHURCH.

The Lord is the church (*Isa. viii. 13–16; Jer. xvii. 12, 13*).

All of heaven and the church is from Him (*Ps. lxxxix. 10–14*).

Heaven and the church from the Lord (*Ps. xlv.*).

The church is from the Lord (*Joel iii. 16, 17*).

The church will be the Lord's and from the Word (*Joel iii. 20, 21*).

The church is the Lord's (*Jer. xxiii. 7, 8*).

The Lord causes a church to be (*Amos ix. 6*).

The church became the Lord's (*Dan. vii. 13, 14*).

THE WORD AND THE CHURCH.

- The church is from the Lord through the Word (*Ps.* xxxiii. 1-9; xxiv. 1, 1-3).
 The Lord forms the church (*Zech.* xii. 1).
 The church formed by the Lord through Divine truth (*Ps.* cxxxvi. 4-6).
 The church will be in doctrine respecting the Lord (*Zech.* xii. 8).
 The church is founded on the sense of the letter of the Word (*Ps.* civ. 5-9).
 Divine truth from the Lord from the first things to the last things of heaven and the church (*Ps.* xix. 5, 6).
 The church partitioned according to goods and truths in the whole complex (*Ezek.* xlvii. 13-23).

THE LORD'S GLORIFICATION AND THE CHURCH.

- Through the oneness of the Divine and the Human in the Lord, heaven and the church will endure to eternity (*Ps.* xciii. 1, 2).
 From the Lord's making the Human Divine, heaven and the church are His, and they are in Divine truths from Him (*Ps.* xlv. 8).
 From the uniting of the Divine and the Human in the Lord will be a church that will be in all truth from the Lord, and safe from infestation from falsities (*Ps.* lxxv).
 A church from this, that the Lord was assisted by the Father (*Ps.* xxii. 22-31).
 The church from the Lord (*Ps.* lxxviii. 15-17); He snatched them out of the hand of the infernals (*ib.* 18-23).
 The church was preserved (*Ps.* lxxvii. 20).
 The church will flourish from the Lord's omnipotence (*Ps.* xcii. 12-14).
 The church will be in power and in light against falsities of evil (*Ps.* cxxxii. 17, 18).

WORSHIP OF THE LORD BY THE CHURCH.

- The Lord will come to judgment, that heaven and the church may worship Him from joy of heart (*Ps.* xcvi. 10-12).
 The whole church will acknowledge and worship the Lord from joy of heart (*Ps.* lxxvii. 1, 1-5, 7); everything of the church will be theirs (*ib.* 6).
 The whole church will serve the Lord (*Ps.* xlv. 17).
 Song of praise to the Father by the Lord, for the church (*Ps.* cxviii. 1-4).
 All things of the church are from the Lord, and nothing from man (*Ps.* cxxxvii. 1, 1, 2).
 The Lord dwells in His church because He loves her; because there He dwells in truths and goods (*Ps.* cxxxii. 13-16).
 What the Lord does for His church (*Ps.* cxlvii. 19, 20, and *prec.*).

END OF THE CHURCH.

- The church at the time of the Lord's coming (*Isa.* lxii).
 End of each church, the old (*i. e.* the Jewish) and the new (*i. e.* the Christian) (*Dan.* ix.).
 There were also churches before, which were devastated (*Amos* ix. 7).
 The church has departed through falsification of the Word as to the sense of the letter (*Ezek.* xii. 3-12).
 The church and its doctrine from the Word, which had been dominant, but now, etc. (*Lam.* i. 1-3).
 Corruption of the church (*Jer.* iv. 14, 15); in respect to doctrine (*ib.* 16); in respect to the Word (*ib.* 17).
 The church does not profit by the doctrine concerning God (*Isa.* xlix. 4).
 Since there was as yet only multiplication of truth, and not the fructification of good, and thus not the church, he was urgent that the church might exist with him (*Gen.* xv. 1-6).

- But it is foretold what the church and its conjunction with the Lord would be, namely, that it would be perverted (*ib.* 7-24).
- Those who are in the church are told to repent and be converted, but they will not (*Fer.* xviii. 11-16).
- Of the church as to knowledges (*cognitiones*) of truth (*Ezek.* xxvi., xxvii., xxviii.).
- Imagining that all things of the church consist in knowledges (*cognitiones*), they come into falsities which destroy the ultimates of doctrine, which, together with affections for truth are destroyed by knowledges (*scientifica*). Finally all affection for spiritual truth perishes so that nothing of the church remains (*Ezek.* xxvi. 1-14).
- Everything of the church acquired by means of knowledges (*cognitiones*) (*Ezek.* xxvii. 24, 25).
- It no longer consists of such as possess knowledge and do not according to it (*Fer.* xxii. 11, 12, and *prec.*).
- Much of it perished by departure from the Lord and by falsities of every kind (*Fer.* xlv. 1-6).
- Nothing but falsity in the church (*Isa.* viii. 22; xxxii. 13, 14).
- Those who were of the church despoiled them of all truths (*Isa.* xlii. 22-24).
- The church became perverted (*Isa.* v. 1, 2).
- Its destruction by falsifications (*Isa.* v. 5-15).
- The church destroyed by ignorance of truth and non-understanding of the Word (*Isa.* vii. 1-16).
- The church in respect to the knowledges (*cognitiones*) of truth is the countenance of hell (*Ezek.* xxvii. 35, 36).
- Church and religiosity contrasted (*Dan.* xi.).
- The church and "Babylon" contrasted (*Dan.* ii., iii.; iv. 4-9).
- Although the church is there, yet they do not acknowledge the Lord (*Mal.* i. 5, 6).
- Those who are within the church profane worship, and do not worship the Lord (*Mal.* i. 12-14).
- Those who are of the church come into an evil life in consequence of teachers regarding their own good and not the good of the church (*Ezek.* xxxiv. 5, 6, and *prec.*).
- A perverted church declares that they are the church, because they have the Word, etc. (*Ezek.* xxxiii. 21-26).
- That the church is with them, yet they speak against the church and against the Lord (*Ezek.* xxxv. 10-13).
- The church is not with them unless they live according to the commandments and do no violence to the Word (*Fer.* vii. 4-6).
- No church unless spiritual and natural truth and good become concordant (*Fer.* xxxiii. 23-26).
- The Lord will not regenerate those who are not good, although they have the Word (*Ps.* lxxviii. 12-14).
- The Lord to the church in which is the Word (*Ps.* lxxxii. 1, 1); because they do not do goods, the church is tottering (*ib.* 5); thus, although they possess the Word they will perish (*ib.* 6, 7).
- It perishes by reasonings from falsities (*Isa.* viii. 7-12). (*See further under Perish*).
- Against those who were of the church, who cherished evil thoughts against the Lord (*Ps.* lxxviii. 1, 1-9).
- The Lord is blasphemed by the evil in the church (*Ps.* xlv. 13-16).
- The Lord is shamefully treated by those with whom was the church (*Ps.* lxxix. 8-12).
- Those who are of the church purpose to have the Lord put to death (*Ps.* xxxviii. 11, 12).
- Those who are of the church where the Word is think that the Lord is to

- be utterly destroyed, and will themselves be destroyed (*Ps.* xli. 10, 11, *and prec.*).
- Those who are of the church wish to destroy and slay the Lord (*Ps.* lix. 1, 1-6).
- The Lord will come for judgment to those with whom is the church (*Ps.* l. 1, 1-6).
- The church will not perish, but those who are in it perish (*Amos* ix. 8-10). It has become none (*Isa.* i. 28-31; xxiv. 1-13; xxxii. 9-12; *Jer.* iv. 28, 29; xviii. 14-16; *Lam.* iv. 18, 19; *Zech.* i. 11; *Hab.* iii. 5-7).
- No church unless they abstain from falsifications of the Word (*Hosea* ii. 1-4).
- It is not with those who profane holy things (*Jer.* vii. 11).
- Whence it is that there is no church (*Ps.* xlv. 9-12, 19).
- Those who are in the church have utterly destroyed spiritual good by evil love, (*Ezek.* xv. 6 *and prec.*); hence there is no church (*ib.* 7, 8).
- The church has been forsaken (*Ps.* lx. 1, 1-3).
- Destruction of the church (*Ps.* lxxiv. 1, 1-9).
- The church is no longer there, but hell (*Jer.* xix. 9-13).
- There cannot be at the same time a church and not a church, without truths being snatched away (*Amos* iii. 3-6).

RESTORATION OF THE CHURCH.

- There must be a church (*Isa.* lxx. 8-10).
- The church perishes, unless restored by the Lord by means of His coming (*Ps.* xc. 7-14).
- Let not heaven and the church perish, but be established (*Ps.* cii. 25-28).
- The church where the Word is should depart from the affections of the natural man; thus it will be the church of the Lord, etc. (*Ps.* xlv. 10, 11 *and fol.*).
- The church will consist of few (*Ezek.* xi. 13-16).
- Those who love the neighbor and God, will be of the Lord's church (*Ps.* xv. 1, 1-5).
- The church is with those who live in humility and in accordance with the commandments (*Isa.* lxxvi. 1, 2).
- Those who had the capacity to understand became a church (*Ezek.* xvii. 6).
- Those who are of the church are saved (*Isa.* xlv. 17).

CHURCH FORMED OF THE REMNANT.

- Falsity must be rejected and truth received, that there may be a church (*Jer.* iii. 12-14).
- The church safe on removal of "Philistia" (*Isa.* xiv. 30, 32).
- Reception into the church after conversion (*Hosea* xiv. 4-7).
- Those who have been completely devastated, so as not to know what is true and what is good, can at last be taught, can acknowledge the Lord, can be received, and can become a church (*Jer.* xxiv. 4-7).
- The Lord causes them to be a church, after the natural has been purged of falsities and evils (*Ps.* cv. 42-45 *and prec.*).
- The Lord upholds the church with those who look to Him (*Isa.* xl. 28, 29, 31).
- Those who are of the church and in the doctrine of truth will be saved by the Lord when He comes (*Ps.* xlv. 5, 6).
- Then those who are of the church will be saved, and will worship the Lord (*Ps.* lxxix. 32-36).
- Then the church will be gathered together (*Joel* iii. 1).
- A church will arise and flourish, which will acknowledge the Lord, walking in truths (*Ps.* lxxxv. 8-13).

CHURCH OF THE GENTILES.

The church is given to others (*Isa.* v. 16, 17; *Jer.* viii. 10; xxx.). (*See further under Others.*)

A church will be constituted of those who are without the church (*Zech.* vi. 15).

A church formed of those that are out of the church (*Ps.* cii. 12-22).

A church to be formed by the Lord of nations who are in falsities from ignorance, because they and do not have the Word, and this church He will love (*Ps.* cxxxvii. 5, 6, and *prec.*).

Church of the Gentiles, described (*Ps.* cxiv.).

The Lord to those with whom the church has been instituted (*Jer.* xxv. 1-3).

CHARACTER OF THE NEW CHURCH.

(*See also under New Church.*)

The church is the means (*Isa.* li. 1, 2).

A church internal and external is being instituted (*Ps.* lx. 6-9).

It will understand the Word, etc. (*Isa.* xi. 13-15).

The Divine spiritual of the Word forming the church (*Ezek.* x. 1, 2); from which the internal and the external of the church is full of the Divine (*ib.* 3-5).

The church in respect to the doctrine of truth and good (*Micah* i.).

The church which is in truths of faith from good of charity, is meant by the "King of the south" (*Dan.* xi.).

The Lord is in His church; protection there against falsities and evils (*Ps.* lxxvi. 1, 1-4).

The church will be different because the conjunction will be different (*Ezek.* xxxvii. 26-28).

The church will be as among the ancients (*Mal.* iii. 4).

Love and desire for the church and heaven (*Ps.* lxxxiv. 1, 1-4); from trust in the Lord, the church will increase in truths and goods (*ib.* 5-7); her blessedness arises from trust in the Lord (*ib.* 8-12).

Growth of the church in goods and truths (*Dan.* viii. 4).

The truth of good is from heaven upon those who are in the church, in which is salvation (*Ps.* cxxxiii. 3).

Good in abundance is in the Lord's church (*Ps.* cxxviii.).

Wherein the church consists (*Gen.* iv.).

CHURCH UNIVERSAL AND CHURCH SPECIFIC.

The nations round about the Jewish nation perceived that the state of the church was perverted among themselves, because of the loss of knowledges (*cognitiones*) among the Jews (*Jonah* i. 7-9).

TWO CHURCHES.

There are two churches, one which is in truth, which is "Samaria," and the other which is in good, which is "Jerusalem" (*Ezek.* xxiii.).

Their history (*ib.* 1-49).

There were two churches, the celestial and the spiritual, and the two together were one (*Ezek.* xxxvii. 15-20).

Prediction concerning the church in respect to charity and in respect to faith (*Dan.* viii.). Its successive states described (*ib.* 1-27).

The land which was the seat of the church (*Ps.* lxxviii. 52-55).

(The term "church" used for the evil and the good, in the same Psalm, *Ps.* lxxix.).

Things pertaining to the church signify things pertaining to the Lord (p. 168).

Civil.—Civil diabolical power, in the Babylonish religion (*Dan.* ii. 40-43).

Cleanse (*see Purge*).

Cognition (*see Knowledge* (*cognitio*)).

Co-operation.—Co-operation of the Father with the Lord (*Ps.* xcii. 1-5).

Combats (*see Fight against*; **Lord**, COMBATS OF; **Overthrow**, **Subjugate**).

COMBAT AGAINST EVILS AND FALSITIES.

Combats against evils and falsities prepare for reformation (*Isa.* ix. 1).

Combat of good and truth against evils and falsities (*Joel* iii. 9-12).

The Lord alone fights and therefore assists against the hells (*Ps.* xxv. 15-20).

Those who are in celestial good will fight against falsities of evil; so also will those who are in spiritual good (*Zech.* x. 4-6).

Combat with those who are in falsities of evil (*Hab.* iii. 10-15).

Those who are meant by "Edom" must be combatted because they believe themselves to be more intelligent than others (*Obad.* 1-3).

Combat in the natural man (*Gen.* xiv. 1-17).

COMBAT AGAINST TRUTHS AND GOODS.

They fight from falsities against truths (*Ps.* lix. 7).

He who fights against the truths of the new church will plunge into falsities of every kind (*Zech.* xiv. 12).

Those who falsify the truths of the sense of the letter of the Word do not resist in the day of combat, but destroy the truth of doctrine (*Amos* i. 13-15).

They fight to confirm falsities and evils by falsifications of the Word (*Jer.* ii. 33-35).

In the last time of the church falsities and evils will combat amongst themselves and against truths and goods (*Micah* vii. 5, 6).

Comfort (*conforto*) (*see also Strengthen*, **Consolation**).

Prayer to the Father that Divine truth may comfort Him (*Ps.* xliii. 3, 4).

Coming (*see Lord*, COMING OF).

Commandments (*see Statutes*).

Heaven and the church are with those who live in accordance with the commandments (*Isa.* lxvi. 1, 2; *Jer.* vii. 5, 6).

Exhortation by the Lord to live according to His commandments in the Word (*Jer.* xxvi. 1-5).

To do the commandments and acknowledge the Lord is meant by the "covenant" (*Jer.* xi. 1-3).

Commingle.—Reasonings from falsities commingled with the simple understanding of the Word (*Jer.* xl. 7-12).

Falsities and evils of every kind commingled with truths and goods (*Ezek.* xxii. 17-22).

Common cause (*see Unity*).

Comparison of the lot of the evil with the lot of the good (*Ps.* xxxvii.).

Compassion (*miseratio*) (*see Pity*).

Complaint (*querela*).—Complaint at there being no truth in the church or in doctrine (*Jer.* xiv. 19).

Complaints of the wicked that they perish although it is said in the Word that they shall be saved (*Jer.* iv. 9, 10).

Conception (*see Lord*, CONCEPTION OF).

Concordance.—Concordance of spiritual and natural truth and good (*Jer.* xxxiii. 23-26).

Condemn (*damno*) (*see also Lord* SLAIN).

Because the Lord is heaven and the church, those who depart from Him are damned (*Jer.* xvii. 12, 13).

The offspring are not condemned on the father's account (*Ezek.* xviii. 1-4).

Those who commit evils, or act contrary to the goods and truths of the church are condemned (*Ezek.* xviii. 10-13).

If the pious man becomes impious he is condemned (*Ezek.* xviii. 24).

Those who have falsely interpreted the Word are condemned (*Fer.* xxix. 20-23).

There is damnation because all truths and goods have been destroyed (*Lam.* ii. 1-9).

The former church condemned (*Ezek.* xxviii. 25, 26; *Obad.* 18).

Confession (see also **Lord**, CONFESSIO OF).

The Lord desires confession of heart (*Ps.* l. 14, 15).

Let them draw near to the Lord through the truths of the Word, and confess Him (*Ps.* c. 4, 5).

Let them confess the Lord, who alone is God and Lord (*Ps.* cxxxvi. 1-3).

Happy is he who confesses and worships the Lord (*Ps.* cxviii. 26-29).

All who are in the heavens will confess the Lord because His kingdom is eternal, etc. (*Ps.* cxlv. 10-13 and *fol.*).

Confessing the Lord (*Isa.* xxv; xxvii. 12, 13; *Ps.* cxi. 1-4).

Confession and celebration of the Lord on account of salvation (*Isa.* xii.).

They confess the doctrine of truth (*Isa.* xxvi. 1-4).

Confession that the Divine alone has power, and from it there is help (*Ps.* lxii. *t.*, 1, 2, 5-8, 11, 12).

Confession of the Lord who delivers from falsities and evils, and grants truths and goods (*Ps.* cxxxvi. 23-26).

Those who confess the Lord are saved (*Ps.* cxl. 12, 13).

Those who will be of the new church will acknowledge and confess that they have falsities and evils (*Fer.* iii. 22-25).

Confession of infirmities and deliverance (*Ps.* xxxii. 5-7).

Confession respecting the Jewish church destroyed (*Dan.* ix. 4-19).

Confidence (see **Trust**; **Lord**, TRUST OF).

Confirmation.—Confirmation of Divine things of the church by knowledges (*scientifica*) produced a rational and also spiritual intelligence (*Ezek.* xxxi. 3-9).

Confirmation from heaven (*Dan.* iv. 20-33).

It was confirmed by those who were in the truths of the church that self-exaltation was contrary to the Word (*Dan.* v. 10-24).

The children of Jacob were confirmed in the Word by means of miracles (*Ps.* lxxviii. *t.*, 1-7).

Confirmations from the Word in favor of charity explained perversely (*Dan.* xi. 24-26).

Confirmations of falsity captivate (*Isa.* x. 20-22, 24).

Falsity confirmed by learning (*Fer.* xlvi. 20-24).

Faith alone confirmed by the sense of the letter of the Word (*Dan.* vii. 8).

Faith alone confirmed by reasonings and by the Word falsified (*Dan.* vii. 19-21).

Falsity confirmed from the Word (*Fer.* xxiii. 15; 16, 17; 18).

Falsities and evils confirmed by falsifications of the Word (*Fer.* ii. 33-35).

Falsities and evils confirmed by reasonings from the natural man (*Fer.* ii. 36).

Confirmations are of no avail (*Fer.* ii. 37).

Confirmations by knowledges do not protect those who have falsified and adulterated the Word (*Nahum* iii. 11-17).

The church devastated by knowledges (*scientifica*) that confirm falsities (*Isa.* x. 23, 25-34).

They have confirmed themselves in this, that good is of no profit and that evil does no harm, because the good and the evil are alike prosperous (*Mal.* iii. 13-15).

Conjunction (see also **Lord**, GLORIFICATION OF; **Separation**, **Sever**).

Conjunction of celestial and spiritual things in the Word (*Ezek.* i. 6; 8, 9).

Conjunction of all things of the Word, and consequent life (*Ezek. x. 21, 22*).

Truth by which there is conjunction (*Isa. lv. 3, 4*).

Falsity must be rejected and truth received that there may be conjunction and a church (*Jer. iii. 12-14*).

How they will have conjunction (*Ps. xxv. 12-14 and prec.*).

Conjunction of the truth and good of the natural man, from which there would be only an external church, which is rational (*Gen. xvi*).

Conjunction of good and truth constitutes good itself (*Ps. cxxxiii. 1, 1*).

Conjunction by truths and goods (*Isa. lxi. 8*).

CONJUNCTION WITH THE LORD.

Conjunction with the Lord in heaven; how it comes about (*Ps. xlv. 15 and prec.*).

From conjunction with the Lord truths will be inscribed on their life (*Jer. xxxi. 31-34*).

The church will be different because the conjunction will be different (*Ezek. xxxvii. 26-28*).

Conjunction of the Lord with the church (*Ezek. xx. 10-12*).

Conjunction with the Lord (*Isa. lxii. 4, 5; Jer. xxxi. 31-34; xxxii. 36-40*).

Conjunction with the Lord in the lowest heaven ("Children of Benjamin," (*Jer. vi*)).

A magnificent word respecting conjunction with the Lord (*Ps. xlv. 1, 1*).

Conjunction with the Lord through the Word (*Mal. ii. 5-7*).

This conjunction is dissolved by departure from the Word (*ib. 8-10*).

CONJUNCTION WITH THE LORD DESTROYED.

Consequence of departing from conjunction with the Lord (*Jer. xxxiv. 17-19*).

Conjunction with the Lord would be perverted (*Gen. xv. 7-24*).

Conjunction of the Lord with them has been sundered (*Zech. xi. 10, 11*).

The conjunction of truth and good has been sundered (*Zech. xi. 14*).

Conjunction with the Lord destroyed (*Ps. lxxxix. 38-42*).

Conjunction with the Lord has perished, why (*Jer. xvi. 9, 8, and fol.*).

No conjunction with the Lord, because no truths and good are there (*Jer. xvi. 1-3*).

The church has no conjunction with the Lord, because it is wholly perverted and hence rejected (*Lam. ii. 13-15*).

No conjunction whatever with those who, like the nation sprung from Jacob, have estranged themselves from the Lord (*Ps. xcv. 8-11*).

Painful conjunction in the Christian Church (*Dan. xi. 27-31*).

Conquer (see **Lord**, HIS VICTORY OVER THE HELLS; **Overcome**).

Consociation.—A *quasi* consociation from simulating the dogma of charity (*Dan. xi. 21-23*).

Consociation in hell (*Ezek. xxxii. 17-30*).

Consolation (*consolatio*) (see also **Comfort**) (*Ps. xliii. 5; see also Isa. xlix. 14-16*).

Consult.—The remains consult doctrine (*Jer. xlii. 1-6*).

Told not to consult the knowledges of the natural man (*ib. 7-22*).

Evil consequences of consulting knowledges (*Jer. xliii., xlv. 11-14 and prec.*).

Consume (*consumo*).—The evil, though they prosper, are nevertheless devastated and consumed (*Ps. lxxiii. 15-20, 27, and prec.*).

Falsities and evils will consume all things of the church (*Isa. xxxiii. 11, 12*).

Falsity from the sensual man and afterwards evil therefrom has consumed all things of the church (*Joel i. 4*).

Consummation.—All things of the Word, of doctrine and of the church have been consummated by profanities and by evils and falsities (*Ezek. v. 14-17*).

Evil consummated (*Joel* iii. 13-15).

After the church has been consummated, the judgment will come, and the Word will cease, and the Lord will glorify His Human (*Dan.* ix. 24).

Contempt (*contemptus*). } —Contempt for the Lord (*Jer.* xviii. 18).

Despise (*contemno*). } The Lord was despised more than all others (*Ps.* xxii. 6, 7).

The good rejected with contempt (*Isa.* li. 23).

The man who is in the love of self is held in contempt by others (*Hab.* ii. 6, 7).

Controversy.—Controversies and heresies. Their origin (*Isa.* xix. 1-4).

Contrary (*see Against*).

Contumely.—They treat the Lord with contumely (*Ps.* xxxi. 11-13).

Conversion } (*see also Exhortation, Miracles, Repent*).

Turning back } Exhortation to be converted to the Lord (*Amos* iv. 12, 13).

Turning away } Exhortation to be converted (*Amos* v. 14-15; *Hosea* xiv. 1-3; *Joel* i. 14).

Exhortation to be converted to the Lord, to repent, and to be wise (*Joel* ii. 12-17).

Exhortation to be converted to the Lord and not falsify truths (*Hosea* xii. 6, 7).

They ought to be converted before the Lord comes to judgment (*Zeph.* ii. 1-3).

Exhortation to be converted, because the Lord wishes the salvation of all (*Ezek.* xviii. 30-32).

In the church they must be taught, in order that they may be converted, because the Lord wishes the salvation of all (*Ezek.* xxxiii. 10, 11).

Conversion does not consist in speaking in a devout manner, but in shunning evils and exercising charity (*Isa.* lviii. 5-7).

Unless they refrain from evils and turn back, they will utterly perish (*Jer.* iv. 3, 4).

Without conversion, no enlightenment (*Ezek.* xiv. 6, 7).

The impious man who is converted, is saved (*Ezek.* xviii. 21-23).

Those who are converted after repentance, are accepted by the Lord, although they are in falsities and evils (*Jer.* xviii. 5-8).

Those who are in the church are told to repent and be converted; but they will not (*Jer.* xviii. 11-13).

Profanes are such that they cannot be converted and led back (*Jer.* viii. 4-6).

Grief of the church because they cannot be converted (*Ezek.* xxi. 12, 13).

The church could not be with the Jews after the Babylonish captivity, because they did not turn away from falsities and evils (*Zech.* vii. 1-7).

Conversion in the old church originates in evil (*Isa.* lviii. 4).

Conversion of the nations, who are meant by "Nineveh" (*Jonah* i.-iv.).

The nations, hearing from the Word of God about their sins, and that they would perish, were converted after repenting, and were heard by the Lord, and saved (*Jonah* iii. 1-10).

Correspondence.—The expressions of the historical and prophetic parts of the Word are correspondences (p. 163).

The former churches are described in like manner, but by more interior correspondences, in the Word that is mentioned by Moses (p. 164).

Corruption.—The church which is in truth became corrupted by falsifying the truths of the Word by reasonings from knowledges (*Ezek.* xxxiii. 5-8).

Covenant.—The "covenant" means doing the commandments and acknowledging the Lord, etc. (*Jer.* xi. 1-3, and *fol.*).

Craft (*astus*) (*see also Artifice*).

They act craftily (*Jer.* xviii. 21, 22).

Creation (*see also Regeneration*).

All have been created by the Lord (*Isa.* lxiv. 8).

Cross, Crucifixion (see *Lord*, PASSION OF THE CROSS; also *Lord SLAIN*).

Cry.—Cry of the church for help, that she be not destroyed (*Ps.* lxxix. 5-12).

Cunning (see *Artifice, Craft*).

Cupidity } (*cupiditas*).—Natural desire and knowledge (*Hosea* xi. 2).

Desire } Because they have repudiated the Word, and have obeyed their own

Lust } lusts, they are in falsities of evil, etc. (*Fer.* ix. 13-15 and *fol.*).

Affections of truth have become cupidities of falsity (*Lam.* iv. 9, 10).

Intercession is of no avail when evil cupidities have possession of the church (*Ezek.* xiv. 15, 16).

Eager desire to be in falsities and evils (*Fer.* ii. 24, 25).

Those led astray who have evil cupidities and desire nothing else but to be insane in falsities (*Isa.* lvi. 10-12).

Curse.—A curse rests upon those who hatch doctrine out of falsities (*Hab.* ii. 12, 13).

Cyrus.—"Cyrus" represents the Lord in respect to the Divine Human (*Isa.* xlv. 28; xlv.).

Damascus.—"Damascus" means those who place religion in nothing but knowledge of cognitions (*Isa.* xvii.).

"Damascus" means those who pervert the knowledges of truth (*Fer.* xlix. 23-27).

Damn (see *Condemn*).

Daniel.—The "lion's den into which Daniel was cast" means the punishment of the inquisition which those suffered who were of the Lord's church, and opposed the Babylonish decree to worship the men of that religion (*Dan.* vi. 10-17).

David.—It should be known that as by "David" the Lord is meant, therefore where David speaks in the Psalms, the Lord is signified in the spiritual sense (p. 123).

Dead.—Those of the new church are as dead (*Fer.* xxxi. 15).

The death of profaners (*Fer.* xxxiv. 21, 22).

Those of the Jewish church die in their profanities (*Ezek.* xxiv. 14).

Deceive (*fallo*).—Things that deceive are hatched out (*Isa.* lix. 5).

It is delightful to them to pervert and deceive (*Fer.* v. 25-27).

Deceitful (*dolusus*).—The evil do evil to the good and deny God, and are hypocrites and deceitful (*Ps.* x. 1-11).

To the Father, that He may be preserved from the deceitful (*Ps.* cxxv. 6-8).

Decree.—Decree of the Babylonish religion that they should be worshipped in place of the Lord (*Dan.* vi. 4-9); enforced by the inquisition (*ib.* 10-17).

Defence.—The church defended from falsities and evils (*Fer.* ii. 1-3).

Profaners defend their falsities and call them truths of the church (*Fer.* viii. 11, 12).

Defile (*conspurco*).—Defilement of doctrine from the Word (*Fer.* xxxviii. 4-6).

Truths and goods defiled by knowledges (*scientifica*) of the natural man. (*Ezek.* xxiii. 19-21).

They are filthy by reason of the adulteration and profanation of truth and good (*Ezek.* xxiv. 6-8).

Delay (see *Protraction*)

Delight (*jucundum*) (see *Reasonings; Falsity*, DELIGHT OF).

To be imbued with the Word is in itself delightful (*Ezek.* iii. 1-3).

Those who trust in the Lord will come into delights of truth and good (*Isa.* xxx. 29, 30).

Delight of perverting and deceiving (*Fer.* v. 25-27); its consequence (*ib.* 14-17).

- To destroy the church is delightful to the self-intelligent (*Obad.* 10-14).
- Deliver** (*libero*) (see also **Free**; **Lord**, PRAYER OF, TO THE FATHER; **Snatch**).
 The Lord's confidence respecting deliverance (*Ps.* lx. 4, 5).
 Confession of infirmities, and deliverance (*Ps.* xxxii. 5, 7).
 When the Lord is delivered the gospel will be preached, etc. (*Ps.* lxix. 29-31 and *fol.*).
 Deliverance of the good (*Ps.* ix. 9, 10-14, 18).
 Deliverance of the good, whom the evil iniest (*Ps.* xvi. 3-5).
 The Lord will to eternity deliver the good as against the evil (*Ps.* xii. 5-8).
 Deliverance of those who are to be of the church (*Ps.* cviii. 6).
 The Lord delivers from all evil those who trust in Him (*Ps.* xxxiv. 1-11).
- The Lord delivers from the hells, when He has been called upon and has proved man (*Ps.* lxxxi. 5-7).
- The Lord delivers the natural man from falsities of evil (*Ps.* cxxxv. 8-11; cxxxvi. 10-22).
- Deliverance from falsities and evils by the Lord (*Ps.* cxxxvi. 23-26).
- The church to consist of others after she has been delivered from the profane (*Fer.* xxvii. 22).
- Those outside the church to be delivered from the infernals (*Isa.* xxxv. 4, 5).
- The new church being freed from falsities and evils will be in truths and goods (*Ezek.* xxxvi. 24-30).
- The new church delivered from falsities (*Isa.* lii. 3).
- (*eximo*).—Through trust in the Father He is delivered (*Ps.* xxxi. 14-21).
- Denial** (see also **God**, WORSHIP OF OTHER GODS; **Lord**, DENIAL OF).
 Denial of God (*Ps.* x. 1-11).
- Depart** (*abeo*).—The Lord taught them continually by the Word that they should not go away to any other worship than that of the Lord (*Fer.* xxv. 4-7).
- Those who depart from the worship of the Lord have no enlightenment from the Word (*Ezek.* xiv. 1-4 and *fol.*).
- They have departed and falsified truths (*Fer.* iii. 1, 2).
- Result of departing from worshipping the Lord (*Fer.* xvi. 10, 11, and *prec.*).
- All with whom the church has been instituted will depart, or otherwise they would profane it and will perish (*Fer.* xxvii. 12, 13).
- (*recedo*) (see also under **Fall**).
- Backslide** } They must not go back, but must acknowledge the Lord (*Ezek.*
Retreat } xiv. 11).
Withdraw } The Divine truth shows that the so-called enlightened have gone back (*Fer.* xxiii. 33).
- Result of backsliding (*Fer.* xiv. 10-12).
- Departure from the Lord, for no reason (*Fer.* ii. 4-6).
- Departure from the Lord causes much of the church to perish (*Fer.* xlv. 1-6).
- Departure from the Lord causes the acknowledgment of evils and falsities as goods and truths (*Fer.* v. 11, 12).
- Departure from the Lord causes perversion of all the goods and truths of the church (*Fer.* ii. 7, 8).
- Departure from the Lord causes that nothing but what is falsified and evil therefrom is in the church (*Fer.* ix. 2, 3).
- Because the Lord is heaven and the church, those who depart from Him are damned (*Fer.* xvii. 12, 13).
- Departure from the Lord and from truths (*Fer.* xiii. 8-11).
- They have departed from the Word, and have thereby dissolved the conjunction with the Lord (*Mal.* ii. 8-10).

The church has departed from them, through the falsification of the Word, etc (*Ezek.* xii. 3-12).

Every one has departed from God, there is not one left (*Ps.* liii. 2, 1-3).

Grief at the church's departure from the Lord (*Jer.* x. 19-21).

Backsliders to be driven out of the church (*Jer.* xv. 4-6). They have no truth (*ib.* 7).

Afterwards the rulers of the Babylonish religion backslide until nothing remains but what is adulterated (*Dan.* iii. 31-35).

"Babylon" was minded to depart from the worship of the Lord to the worship of another god (*Dan.* vii. 1, 2).

Although those who were of the church beheld Divine miracles, they backslid (*Ps.* cvi. 6-8 and *fol.*).

The fathers and the children among the Israelites had gone back and had not lived according to the Word (*Ps.* lxxviii. 8-10); though led unto the land which was the seat of the church they backslid and worshipped another god (*ib.* 56-58).

The church among the children of Israel has gone back and worships another god, etc. (*Ps.* lxxxi. 8-11 and *fol.*).

The Lord's temptations even to despair even to the thought of withdrawal (*Ps.* lxi. 5 and *prec.*).

After a vain effort the evildoers were compelled to retreat (*Ps.* cxxix. 4-8).

The hells withdraw (*Ps.* lxxi. 13).

The church where the Word is should depart from the affections of the natural man (*Ps.* xlv. 10).

To the extent in which they depart from falsities they will have understanding of truth (*Zech.* iii. 6-10).

Those who depart from evils and falsities will not perish (*Ezek.* vi. 7-10).

Deprive (*orbo*).—Pride of self-intelligence deprive them of all truths of the church (*Ezek.* xxxi. 10-13).

Desire (*desiderium*).—Desire and love of the Lord to be united to His Divine (*Ps.* lxiii. 2, 1-8).

When the Lord desired the good and truth of the church they gave Him falsity and evil (*Ps.* lxix. 21).

The Lord longs for the ancient state in respect to the church (*Ps.* cxliii. 5, 6).

Love and desire for the church and heaven (*Ps.* lxxxiv. 2, 1-4).

The new church is in falsities of ignorance, but in the desire for truth and good (*Ps.* cvii. 4-8).

The Lord teaches and leads all who are in falsities from ignorance, and who desire truths (*Ps.* cxlvi. 7-9).

Desist (*see Refrain*).

Desolation.—Utter desolation of the church consequent on embracing falsities (*Jer.* xii. 7-12).

They are flattered by their doctrine of falsity that there is no desolation of truth (*Jer.* xiv. 13).

Despair (*see Lord, TEMPTATIONS EVEN TO DESPAIR*).

Despair that the Word is blasphemed (*Jer.* xx. 14-18).

Despair of those of whom the new church will consist (*Jer.* iv. 31).

Despise (*see Contempt*).

Destroy (*deleo*).—Destruction of the old church (*Isa.* xlv. 27).

—(*deperdo*).—Confession respecting the Jewish Church destroyed (*Dan.* ix. 4-19).

All external good has been destroyed, and hence also external truth (*Mal.* i. 3, 4).

Destruction of church as to externals and finally as to inmosts (*Amos* vii. 2-9).

They have falsified the truths of the church, therefore the church has been destroyed, etc. (*Hosea* ix. 1-3).

They are to be kept from destruction (*interitus*) until all the truth of the church has been destroyed (*Hosea* xiii. 14, 15).

They cannot be healed because the church has been destroyed by falsities (*Jer.* xvi. 11, 12).

Destroyed by falsities from the natural man, they have no truths from the Word (*Jer.* xv. 12-14).

Knowledge have been destroyed by means of reasonings (*Jer.* xvi. 1-6).

Spiritual good has been utterly destroyed by evil love (*Ezek.* xv. 4, 5).

Such as destroy all manner of truths (*Isa.* lvii. 5).

— (*destruo*).—Destruction of the Most Ancient Church is described by the "flood" (*Gen.* vii.).

Destruction of "Babylon" (*Gen.* xi. 1-9).

All things of the church destroyed by the Israelitish nation and the fathers thereof (*Ezek.* xix. 1-14).

Destruction of the Jewish Church and nation foretold, although its truth will be preserved (*Jer.* xxxiv. 1-7; xxxvi.).

Destruction of the church among the Jewish nation (*Dan.* xi. 1-4).

Indignation that the Jewish Church should be destroyed (*Jer.* xxxii. 1-5).

The Jewish nation destroyed the church (*Ezek.* xlv. 4-8; *Ps.* xciv.); because it did so, neither does it fear God, although He sees all things (*Ps.* xciv. 3-11).

The Jewish Church, destroyed, must perish (*Micah* vi. 14-16).

Destruction of every good by the Jews (*Zech.* v. 5-8).

The profane (Jewish) church will be destroyed when the Lord comes (*Hosea* i. 3-5).

When the church among the Jewish nation had been destroyed, "Babylon" appropriated to herself all things pertaining to it (*Dan.* i. 1, 2).

Destruction of the Babylonish religion at the coming of the Lord (*Dan.* ii. 44, 45).

Destruction of all the representations of the church, which had been totally falsified (*Micah* i. 4-7); affects even those who are in celestial good (*ib.* 8-12).

A new church after the Jewish Church has been destroyed (*Ezek.* xl. 1).

The old church will be destroyed (*Micah* vii. 10).

The former church will be destroyed (*Isa.* i. 24-27; xxiv. 16-20; xxvi. 5, 6; xxxvii. 36-38; *Jer.* xxxii. 23-25; xlv.; *Ezek.* xi. 21; *Ps.* cviii. 7).

All things of the former church will be destroyed (*Hag.* ii. 20-22).

Destruction of the church delayed (*Isa.* xxxvii. 33-38).

Infernal evil invades and still further destroys all the goods and truths of the church (*Jer.* v. 14-17).

Utter destruction of the church with all things appertaining to it (*Ps.* lxxiv. 1., 1-9).

All things of the church have been destroyed (*Jer.* iv. 22-27; lii. 8-11).

Those who are of the perverted church have destroyed all truths and goods even to the last things of the church (*Micah* iii. 1-3).

The hells wish to destroy all things of the church (*Ps.* lxxxiii. 1., 1-5).

Evil shepherds destroy everything of the church, and destroy (*perdo*) the simple (*Ezek.* xxxiv. 18-21).

Destruction of the church follows when men fight against truths (*Zech.* xiv. 13-15).

Further destruction of the church by falsifications (*Isa.* v. 5-15).

Destruction by means of interior falsities of evil (*Ezek.* xxi. 8-11).

Falsities of evil have destroyed everything of the church (*Zech.* i. 18-21).

- Falsity of evil will destroy all things of the church by various insanities (*Joel* ii. 4-9).
- All things of the church destroyed by reasonings from the natural man (*Ezek.* xvii. 11-13; 17, 18).
- Utter destruction by means of reasonings from the natural man (*Ezek.* xix. 8, 9; xxix. 19, 20).
- Destruction of all things of the church by knowledges (*scientifica*) of the natural man (*Ezek.* xxx. 1-5).
- Destroying the church by falsifying the knowledges (*cognitiones*) of truth, etc. (*Zeph.* ii. 12-15).
- Destruction of the church by faith (*Dan.* xi. 29-31).
- Falsifications of the Word and direful evils have destroyed the church (*Ps.* lxxix. 1, 1-4); the cry of the church for help that she be not destroyed at the same time (*ib.* 5-12).
- Truths of doctrine destroyed (*Jer.* li. 1-4).
- Destruction of the truths of the Word and of doctrine, by knowledges (*cognitiones*) alone and faith alone (*Joel* iii. 4-8).
- Faith alone will wholly destroy charity (*Dan.* viii. 5); it will destroy the worship of the Lord together with Divine truths (*ib.* 11, 12).
- Faith alone destroyed all things of the church (*Dan.* vii. 7); and the church (*ib.* 23, 24).
- The religion of faith alone destroys all fear of God, and the whole church (*Dan.* xi. 36, 37).
- Faith from charity has been destroyed by perverse explanations of the Word (*Dan.* xi. 24-26).
- Because they falsify all the truths and goods of the Word and yet say that God is with them, the whole church will be destroyed (*Micah* iii. 12, and *prec.*).
- Destruction of power of truth by perversion of truths (*Ezek.* xxix. 6, 7).
- Those who destroy the spiritual things of the Word go away, in consequence, into falsities of every kind (*Amos* ii. 6-8).
- Those who destroy the celestial things of the Word destroy also its spiritual things (*Amos* ii. 4, 5).
- The church destroyed by perverting the good of the Word (*Jer.* xxiii. 1, 2).
- The senses of the Word will be destroyed through delights of falsity (*Isa.* xxii. 13-15).
- How they have destroyed the sense of the letter (*Ezek.* v.).
- Truth of the Word destroyed by falsities (*Ezek.* xvi. 35-42).
- Truths of the Word destroyed by reasonings from self-intelligence (*Isa.* xiv. 24-27).
- Because nothing of the law and doctrine remains the church has been destroyed (*Hosea* iv. 4-9).
- Destruction of worship (*Ezek.* vi. 4-6).
- They have destroyed the church without any cause (*Ps.* liii. 4, 5).
- The church will be destroyed unless they repent and live according to the commandments (*Jer.* xxvi. 6).
- All things are being destroyed because they hearken not (*Jer.* vi. 11).
- Those who are of the church will be destroyed, because, loving falsities of every kind, they will not repent nor be converted (*Jer.* xviii. 17 and *prec.*).
- Because opposed to all things of the church they became perverted and were destroyed (*Ezek.* xix. 4-7).
- The former church will be destroyed because of evils and falsities (*Ezek.* xxxix. 23, 24).
- They have destroyed all the holy things of the church (*Ezek.* xxiii. 36-39).
- Evil from the sensual man has destroyed the different things of the church (*Joel* i. 5-7; ii. 2, 3).

- Destruction of church by evil love (*Ezek.* xx. 47, 48).
 They totally destroyed and profaned the truths and goods of the church (*Ps.* cvi. 35-39).
 Destruction of the church by profanation (*Fer.* vii. 12-15; *Ezek.* v. 11, 12).
 Destruction of all things of the church in general and in particular (*Fer.* lii. 12-23).
 Because all truths and goods have been destroyed the church has been rejected, etc. (*Lam.* ii. 1-9).
 Mourning over the destruction of the goods and truths of the church (*Joel* i. 8, 13).
 Lamentation over the destruction of the church and their own destruction (*interitus*) when the Lord comes (*Amos* v. 16-20).
 Conjunction with the Lord destroyed because the church is destroyed (*Ps.* lxxxix. 38-42).
 On the day of judgment those will perish who have destroyed the church; (*Nahum* ii. 3-6); then they will no longer destroy the church and its sanctities (*ib.* 11-13).
 The Lord will execute judgment upon all who have adulterated and destroyed the truths of the church (*Mal.* iii. 5, 6).
 All men or all things that are contrary to the doctrine respecting the Lord will be destroyed (*Zech.* xii. 9).
 Destruction of those who are of the devastated church (*Hab.* iii. 10-15).
 Those who falsify doctrine will be destroyed (*Ezek.* xiii. 13-15).
 Falsities of doctrine and of worship will both be utterly destroyed (*Zech.* xiii. 2, 3).
 The Lord will utterly destroy reasonings from falsities (*Micah* v. 5, 6).
 Destruction of those who are in false persuasion (*Isa.* xxvi. 19-21).
 Destruction of the evil (*Ps.* ix. 1, 8, 19, 20).
 The Lord will destroy all who adulterate and profane the goods and truths of the church (*Isa.* xliii. 14).
 The Lord will destroy all who are in the love of self and in pride (*Isa.* ii. 10-18).
 Those who pervert truths by reasonings from their own intelligence will be utterly destroyed by the Lord, so that scarcely anything of natural truth will remain with them (*Isa.* x. 12-19).
 Destruction of those who trust in their own learning (*Isa.* xxxi. 4).
 Destruction of those who have utterly departed (*Isa.* xiii. 4-9).
 The Lord will destroy falsities and evils (*Fer.* i. 9, 10).
 Destruction of "Damascus" (*Isa.* xvii. 1, 2).
 Destruction of "Babylon" (*Fer.* i. 18-20 and *fol.*).
 Destruction of the hells because they have no saviour (*Ps.* xviii. 41, 42, 45).
 The Lord will destroy the power of the hells (*Isa.* xlii. 13-15; xliii. 16, 17).
 The Lord will destroy all falsities by the truths of the Word, lest doctrine should teach something else (*Zech.* xii. 6, 7).
 Falsities will be destroyed with those who are of the new church (*Micah* iv. 13).
- Destruction** } (*exitium*) (see also under *End*).
End }
Ruin } End of those who are in the ultimate heaven, why (*Fer.* vi. 18, 19 and *prec.*).
 Destruction of those who pervert the knowledges of good ("Arabia") (*Fer.* xlix. 31-33).
 Destruction of the church where there is no truth (*Fer.* xv. 11).
 Destruction of those who pervert the truths of the Word (*Fer.* xxiii. 37-40).
 Total destruction of those who have falsified the external of the Word ("Edom") (*Fer.* xlix. 14-18).

- End of the church which is in self-intelligence (*Fer. x. 22*).
- Destruction in consequence of falsities (*Fer. xiii. 21*).
- Destruction because they have forsaken the Lord and hence have falsities (*Fer. xiii. 24, 25*).
- Destruction in consequence of obstinacy and love of things falsified by knowledges (*Fer. xlv. 20-23*).
- Destruction resultant on natural love consuming all things of the church (*Ezek. xxviii. 19, 20*).
- Destruction because of interior and exterior evil (*Fer. xiii. 22*).
- Destruction of all things, with those who adulterate the goods of the church and of the Word (*Fer. xlviii. 1-5*).
- Destruction of "Babylon" at the time of the judgment (*Fer. i. 14-16*; because they have destroyed (*destruo*) all things of the church (*Fer. li. 24-26*).
- Grief because of the destruction of all things of the church (*Fer. ix. 10-12*).
- Horrible end of "Babylon" (*Isa. xiv. 22, 23*).
- (*interitus*).—Destruction of those with whom there is no good or truth (*Ezek. ix. 5, 6*).
- They are to be kept from destruction until all truth of the church has been destroyed (*deperdo*) (*Hosea xiii. 14, 15*).
- Destruction lest the church be still further destroyed (*perdo*) (*Ezek. xxviii. 24*).
- Destruction consequent on falsities (*Fer. xiii. 14*).
- Destruction by mere falsities (*Fer. li. 41-44*).
- Destruction because there is nothing of soundness (*Nahum iii. 19*).
- Destruction of those who by falsities of faith devastate the church (*Ezek. xxv. 15-17*).
- Destruction by reasonings from falsities (*Ezek. xxi. 18-22*).
- The destruction on the day of judgment of such as persisted in falsities of evil (*Hosea x. 13-15*).
- Because they forsook the Lord by reason of their glorifying themselves for their wealth of knowledges, and hence there was no longer any truth in the church, they were destroyed (*Hosea xiii. 5-11*).
- Destruction will come upon the self-intelligent on the day of judgment (*Obad. 15, 16*).
- Destruction of self-intelligence (*Fer. x. 14, 15*).
- Destruction of the church and of the kingdom is imminent, because they have made themselves obstinate (*Fer. xxxvi. 29-31*).
- Destruction is brought about by not desisting from adulteration (*Mal. iii. 8, 9*).
- Destruction because nothing of the church was left (*Lam. iv. 18, 19*).
- Destruction because they have infernal evil and falsity (*Fer. ix. 20-22*).
- Destruction of the evil (*Isa. lxvi. 6*).
- Destruction of all, consequent on profanation (*Fer. vii. 20*).
- Destruction of blasphemers and profaners (*Fer. xxi. 14*).
- Remains of profaners of truth perish (*Fer. viii. 1, 2*).
- Destruction on the day of judgment by the Lord (*Zeph. i. 14-17*).
- Destruction of those in the ultimate heaven (*Fer. vi. 21*).
- Those who acknowledge the Lord must be removed while the destruction lasts (*Fer. iv. 5, 6*).
- Preparation of the new church during the destruction of the former (*Fer. x. 17, 18*).
- Destroy** } (*perdo*).—Ignorance of truth and non-understanding of the Word
- Ruin.** } will enter and begin to destroy the church (*Isa. vii. 1-6*); it is foretold that this will not take place as yet (*ib. 7-9*); but it will be when the Lord will come into the world (*ib. 10-16*).
- Care is to be taken lest those who are in good be destroyed by those who have devastated the external of the church (*Zech. xi. 4, 5*).

- The evil prevail over the good and destroy them (*Hab. i. 12-17*).
- Evil shepherds destroy (*destruo*) everything of the church, and destroy the simple (*Ezek. xxxiv. 18-21*).
- There are none to lead the people any longer, but only such as destroy (*Zech. xi. 9*).
- The teacher and the leader destroy all things of the church by falsities of evil (*Zech. xi. 15-17*).
- They shall perish lest they destroy the church still further (*Zech. ix. 7, 8*).
- Destruction (*interitus*) lest the church should be still further destroyed (*Ezek. xxviii. 24*).
- Knowledges (*cognitiones*) from the Word destroyed by those who are in them (*Zech. ix. 3, 4*).
- Destruction of truth of doctrine (*Amos i. 13-15*).
- The truth of the church interiorly destroyed (*Hosea xiii. 12, 13*).
- They are diligent at perverting, hence vastation (*Isa. lix. 7*); he who follows destroys the truths of the church with himself (*ib. 8*).
- Those who are in faith alone will destroy knowledges (*cognitiones*) from the Word (*Zech. ix. 5, 6*).
- Falsities destroy the church (*Zech. xi. 6*).
- Fallacies and reasonings destroy (*Jer. viii. 16, 17*).
- Faith alone will destroy the church (*Dan. viii. 20-25*).
- All things of the church destroyed by reasonings from the natural man (*Ezek. xxxii. 11, 12*).
- The self-intelligent destroy the church still further, and this is their delight (*Obad. 10-14*).
- Destruction of good and truth of the church (*Amos ii. 1-3*).
- Prayer that those who have ruined the church be removed (*Ps. lxxix. 5-12*).
- The perverted church has been destroyed by evils and falsities (*Ezek. xxxvi. 1, 2*).
- Because it has been destroyed even to its ultimates, those who have been destroyed will perish (*Ezek. xxxvi. 3-7*).
- Falsity and evil destroy those who are in the lowest heaven (*Jer. vi. 3-5*).
- They who by reasonings from their own intelligence destroy (*destruo*) the truths of the Word, and profane them, are to be destroyed (*Isa. xiv. 24-27*).
- Ignorance of truth and non-understanding of the Word will destroy the church when the Lord comes into the world (*Isa. vii. 1-6; 10-16*).
- At the coming of the Lord He will destroy the unfaithful (*Isa. xi. 1-5*).
- Those who are then of the church wish to destroy and slay the Lord (*Ps. lix. 1, 1-6*).
- Those in the perverted church secretly try to destroy the Lord (*Ps. cxx*).
- Prayer to the Father that He may assist against those who wish to destroy Him (*Ps. liv. 1, 1-3*).
- Those who wish to kill the Lord destroy themselves by malice (*Ps. lix. 12-15*).
- Those who are against the Lord will be destroyed (*Ps. ii. 5*).
- They are being destroyed for giving the Lord falsity and evil when He desired the good and truth of the church (*Ps. lxi. 22-28 and prec.*).
- The hells think that the Lord is to be utterly destroyed (*Ps. xli. 8*); they will not succeed, but will themselves be destroyed (*ib. 10, 11*).
- Falsities begin to destroy the new church (*Ps. lxxx. 12, 13*).
- Falsity will destroy the Christian Church (*Dan. ix. 26*).
- Falsities will not enter and destroy the new church (*Micah iv. 10-12*).
- No more destruction by falsities and evils (*Isa. lxxv. 25*).
- Devastation** (see also **Destroy, Lamentation, Mourning, Perversion, Truth and Good**).
- The evil, though they prosper, are nevertheless devastated and consumed (*Ps. lxxiii. 15-20, 27*).

- How the church is devastated (*Amos* iii. 9, 10).
 Lamentation over successive devastation of the church (*Amos* v. 1-3).
 The church will be devastated if they be not converted (*Ezek.* xiv. 8).
 They could not but be devastated of all things of the church, because they rejected them (*Ezek.* xvii. 9, 10).
 Every external of the church has been devastated (*Zech.* xi. 1-3).
 Exhortation to reflect that everything of the church has been devastated (*Joel* i. 16, 17).
 No devastation for a long time, hence the evil is worse (*Fer.* xlviii. 10, 11).
 Devastation of all truth among those who pervert it by applying knowledges (*scientifica*) to falsities (*Ezek.* xxix. 8-12 and *prec.*).
 The whole church has been devastated by knowledges (*scientifica*) that pervert, etc. (*Isa.* x. 23, 25-34).
 Devastation of the church in respect to knowledges (*cognitiones*) of truth and good "Tyre" (*Isa.* xxiii.).
 Devastation of knowledges (*cognitiones*) of truth will extend and last until the coming of the Lord (*Isa.* xxiii. 15-17).
 Those who possess knowledge (*scientia*) but do not according to it, have not a truth which has not been perverted and profaned (*Fer.* xxii. 28-30 and *prec.*).
 Nothing of the doctrine of truth will be in the church, therefore they will shun it (*Zech.* xii. 2, 3).
 Devastation by traditions or by reasonings from falsities (*Fer.* lii. 1-7).
 Devastation of all things of truth with those who adulterate, etc. (*Fer.* xlviii. 17-26).
 There is no longer any truth in the church (*Hosea* xiii. 10, 11).
 Devastation of the truth of the church will continue (*Isa.* xxxiii. 7-9).
 The church that was devastated as to truths say they have truths, etc. (*Hosea* x. 1-3 and *fol.*).
 Devastation of the church and its doctrine in consequence of rejecting the Lord and hatching falsities (*Fer.* ii. 14, 15; 17).
 Devastation by falsities out of the natural man (*Fer.* ii. 16).
 When there was no longer any truth the Lord came and they afflicted Him, etc. (*Ps.* cv. 16-18 and *fol.*).
 Devastation of every good of religion by reasonings (*Isa.* xx.).
 All things of the church will be taken away from those who have destroyed the church (*Nahum* ii. 7-10).
 Devastation of all things of the church is at hand (*Fer.* iv. 7).
 The church in general is utterly devastated (*Isa.* xxiv. 1-13).
 Utter devastation of the church (*Isa.* vii. 23, 24).
 Devastation when the Lord comes into the world (*Ezek.* xxiv. 18, 19).
 When the church comes into existence, they will be devastated in respect to everything of the Word (*Ezek.* xxxv. 14, 15).
 Those who were of the devastated church have been rejected (*Ps.* cvii. 32-34, 39, 40).
 Those who by falsities of faith devastate the church will be devastated and perish on the day of judgment (*Ezek.* xxv. 15-17).
 Those who have devastated the church will perish (*Ps.* cxxxvii. 7-9).
 Those who are of the devastated church will perish (*Zech.* xiii. 8, 9).
 Devastation of the church among the Jews (*Haggai* i. 1-4).
 The church at the present day is devastated (*Haggai* ii. 1-3).
 All things of the church have been devastated, and hence it is n evils and falsities (*Lam.* i. 7-11); grief on this account (*ib.* 12-16).
 Lamentation over devastation (*Fer.* ix. 17-19).
 Devastation does not come to an end through outward mourning (*Fer.* iv. 8); nor through complaints that they are perishing, etc. (*ib.* 9, 10).
 Song in praise of the Lord by those who worship Him, when the church has been devastated (*Ps.* cxxxiv. 2, 1).

Devil (*see also Infernals*).

A devil adored in place of the Lord (*Ezek. viii. 15, 16*).

Devise (*machino*).—The hells among themselves devise evils against the Lord (*Ps. xli. 4-7*).

His prayer for protection from those who devise evil (*Ps. xxxi. 1, 1-4*).

Diabolic (*see also under Evil Love*).

Civil diabolic power in the Babylonish religion (*Dan. ii. 40-43*).

Direful.—Direful things suffered by the Lord (*Isa. xlii. 25*).

Direful evils have destroyed the church (*Ps. lxxix. 1, 1-4*).

Discouragement (*see Despair*).

(*See also Ps. lv. 6-8*).

Disjunction (*see Separation*).

Disobedience (*see also Obedience, Hearken*).

The Jews were told to keep the statutes, but they did not (*Zech. v. 8-12*).

Disperse (*discuto*).—The Lord disperses ignorance by means of the Word (*Ps. cxlvii. 16-18*).

Disperse } (*dispergo*) (*see also under Dissipate*).

Scatter } All good and truth has been dispersed, together with the knowledges of them (*Joel ii. 10*)

Those with whom the church will be at the time will slay the Lord with the intention of scattering those who believe in Him (*Zech. xiii. 6, 7*).

Those who are in falsities must be scattered (*Ezek. xi. 13-16*).

The Lord's combats with the evil, and their dispersion (*Zech. xiv. 1-5*).

Total dispersion of those who opposed the Lord (*Isa. xli. 15, 16*).

Dispersion of those who falsify the truths of the Word (*Jer. xlix. 4, 5*).

Dispersion of vastators by the Lord (*Isa. xxxiii. 3, 4*).

Dispersion of those who have profaned holy things (*Zech. ii. 6-9*).

Dispersion of the Jews because they did not keep the statutes (*Zech. vii. 13-14*).

Dissipate (*dissipo*) (*see also Influx*).

Dispersion of the hells from the children of Israel involved in the conversion of the Israelites when they recalled the miracles in Egypt (*Ps. lxxviii. 41-51*).

Dissipation of knowledges (*scientifica et cognitiones*) (*Nahum iii. 8-10*).

Dissipation of the truths of the Word meant by "dividing the Lord's garments" (*Ps. xxii. 18*).

The Lord dissipates evils of every kind (*Ps. cxxxvi. 10-22*).

The Lord will, by His Divine truth, dissipate the falsities of evil (*Hab. iii. 8, 9*).

The spiritual kingdom of the Lord will dissipate all falsities (*Ps. xlviii. 4-7*).

Distinction.—Distinction between loves of natural and of spiritual good and truth (*Ezek. i. 10, 11*).

Distress (*angustia*).—The Father helped the Lord in His distresses (*Ps. cxviii. 5-9*).

Disturbance (*see Perturbation*).

Divine.—The Lord is Divine (*Ps. cxlv. 17*).

Divine Good.—From the Lord is Divine truth and Divine good; how (*Ps. cxliv. 12-14 and prec.*).

The influx of Divine good and Divine truth from the Lord; from them angels and men have intelligence and charity (*Ezek. xlvii. 1-12*).

Divine Human (*see also Lord, DIVINE HUMAN OF*).

The spiritual kingdom is the Divine Human (*Ps. xlviii. 9, 10*).

Divine Love (*see further under Love*).

Divine love of saving belongs to the Lord (*Ps. xxvi. 7, 8*).

Divine Operation.—The Lord operated from His Human; He indeed operated through influx from the Divine, but not from the Divine alone (*Ps. cxxxi. 1, 2*).

Divine Power (*see also Power*).

Power belongs to the Lord (*Ps.* xcvi. 1-9; xcix. 4); and to Him alone (*Ps.* lxxxiii. 18).

Divine power belongs to the Lord (*Isa.* li. 9-11; *Ps.* xvi. 6-8).

The Lord's own power (*Ps.* lx. 10).

Omnipotence belongs to the Lord (*Ps.* xciv. 2-5; cxv. 1-3).

Omnipotence of the Lord (*Jer.* v. 21-24; *Ps.* cxliii. 1-5; *Isa.* xl. 12-14); all men and all things are nothing against Him (*Isa.* xl. 15-18).

The Lord will come in Divine power (*Isa.* xlii. 1-3).

When the Lord comes and glorifies His Human He will have power, etc. (*Ps.* xcvi. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100).

When the Lord comes with Divine power He causes the infernals to perish (*Isa.* lxiv. 2, 3).

Without the Father the Lord has no power (*Ps.* cxliv. 3, 4).

The Divine alone has power (*Ps.* lxii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12).

The Lord as to the Divine truth, or the Word, from which He has Divine power (*Isa.* lxiii. 1).

The omnipotence of God is scarcely believed to be in the Lord (*Isa.* liii. 1).

Denial of the Lord's power (*Isa.* xxxvi. 19-20; xxxvii. 8-13).

It is in their power to know that the Lord alone can do all things, but they are unwilling to know that He is God, etc. (*Jer.* v. 21-24).

Prayer of the Lord to the Father to show His power (*Ps.* cviii. 1, 2).

The Lord has omnipotence against all things of hell from His Divine power (*Isa.* xlv. 1, 2).

By oneness with the Divine the Human has omnipotence over the hells (*Ps.* lxxxix. 19-25).

The Lord has all power from the oneness with the Divine Human (*Ps.* lxxxix. 6, 9, 13).

The Lord has Divine power from the Word (*Isa.* lxiii. 1).

The Lord has power through Divine truth (*Ps.* lxxvii. 16-19).

The Lord alone fought from Divine truth with His own power (*Isa.* lix. 16, 17).

The Lord alone has power (or prevails) (*Jer.* x. 6, 7).

The Lord alone is able to reform by knowledges (*cognitiones*) of truth (*Ps.* cxlvii. 3, 4; 5).

How the Lord has Divine omnipotence against those that rise up against Him (*Ps.* xcii. 10, 11 and *prec.*); from which the church will flourish (*ib.* 12-14); and will sing praises to the Lord (*ib.* 15).

The Lord ought to be worshipped because He is omnipotent (*Ps.* cl. 1, 2).

From the Lord's power those who are with Him will be glad (*Ps.* xxi. 13).

Joy because there is Divine power through His Human (*Ps.* cxviii. 15, 16).

Song in praise of the Divine power of the Lord acquired by Him through union with the Father (*Ps.* lxviii. 32-35).

Without the Lord all things fall (*Isa.* xl. 21-25).

The Lord labored with all His might that they might grow better, but it could not be done (*Ezek.* xxiv. 9-13).

The Lord's omnipotence impeded by falsities and evils (*Isa.* lix. 1, 2).

Those who pervert and profane can have no protection through the Word (*Jer.* xxii. 23, 24).

The Lord cannot turn the hell of blasphemers and profaners away because they ally it to themselves (*Jer.* xxi. 3-5).

Divine Presence (*see Presence*).

Divine Spiritual (*see Word*).

Divine Truth (*see also Word, Truth*).

The Lord is Divine truth itself (*Ps.* lxviii. 3-5, 31).

Divine truth (*veritas*) pertaining to the Lord (*Ezek.* i. 27, 28).

Divine truth (*verum*) belonged to the Lord (*Ps.* xviii. 28, 29); and to Him alone (*Ps.* xlv. 2).

Divine truth and good belongs to the Lord (*Hab.* iii. 1-4).

The Lord appeared in the midst of His Divine truth (*Isa.* vi. 1-4).

Divine truth and its influx (*Ezek.* i. 24, 25).

All Divine truth is from the Lord (*Ps.* lxxxix. *t.*, 1, 2; cxviii. 17).

Divine truths, or the Word, are from the Lord (*Ps.* civ. 1-4).

Divine truth given because the Word was given (*Ezek.* xvii. 7, 8).

From the Word it is possible to be in Divine truths (*Ps.* lxxxii. *t.*, 1).

The Lord has formed heaven and the church by means of Divine truth (*Ps.* cxxxvi. 4-6).

Intelligence grows through Divine truths (*Ezek.* xxxvi. 33-36).

Divine truth was in the Ancient Church, but it was perverted and rejected in the Israelitish and Jewish Church (*Ezek.* xix. 10-14).

Divine truth destroyed by faith alone (*Dan.* viii. 11, 12).

Divine truth will not perish (*Jer.* xxxvi. 27, 28, 32; *cf.* xxxiv. 1-7).

The Lord ought to be worshipped from the Word, where is His Divine truth (*Ps.* cxxxviii. *t.*, 1-5).

Joy of the church over the coming of the Lord, with whom is Divine truth (*Ps.* xcvi. 1-6).

The Lord will come with Divine truth (*Zech.* ix. 9).

Divine truth taught when the Lord comes into the world (*Ezek.* xxxiv. 11-16).

Where there is Divine truth there will be truth and good (*Isa.* xxxii. 15-18).

The Lord will teach Divine truths (*Ps.* li. 13-15).

Divine truth belongs to them, by which the hells are restrained (*Ps.* cxlix. 5-9).

The Lord will reign through Divine truth (*Isa.* xxxii. 1).

There will be no truth, but in the Lord there will be Divine truth; and Divine truth will proceed from Him (*Zech.* xiv. 6-9).

Protection through Divine truth (*Isa.* xxxiii. 5, 6).

The Lord will, by His Divine truth, dissipate the falsities of evil (*Hab.* iii. 8-9).

Divine truth and Divine good are the Lord's and from Him, when He has been delivered from the hells which assault Him with falsities (*Ps.* cxliv. 12-14 *and prec.*).

He has powerfully conquered the hells by means of Divine truth (*Ps.* xlv. 3-5).

The Lord had power through Divine truth (*Ps.* lxxvii. 16-19).

The power of Divine truth from the Lord (*Ps.* xxix. 5-11).

The Divine truth appears in consequence of the subjugation of the hells (*Ps.* xviii. 15 *and prec.*).

Joy of those who are in divine truths from the oneness of the Divine and the Human in the Lord (*Ps.* xciii. 3, 4).

There is oneness with the Divine Human, therefore the Divine truth is from Him (*lxxxix.* 3-5).

From the Lord's making the Human Divine, heaven and the church are in Divine truths from Him (*Ps.* xlv. 8 *and prec.*).

Divine truth from the Lord is with men owing to the Lord being united to His Divine by means of grievous temptations (*Ps.* lxi. 13-17 *and prec.*).

Divine truth will go forth from the Lord in every direction, from the first things to the last things of heaven and the church, and it perfects man, because it is wisdom (*Ps.* xix. *t.*, 1-11).

Divine Will.—The Lord wills the salvation of all (*Ezek.* xviii. 30-32; xxxiii. 10, 11).

(*See further under Lord, Divine Love, Will, Desire.*)

Divine Wisdom.—The Lord will judge from Divine wisdom (*Isa.* xi. 1-5).

The Lord has Divine wisdom (*Isa.* xlv. 3); through His Divine, even to ultimates (*ib.* 4).

Divine Zeal.—The Lord will not rest until He sees His church established (*Ps.* cxxxii. 1., 1-5).

Division.—Division of the Most Ancient Church, as between the mere doctrine and knowledge of cognitions, and the life of love and charity (*Gen.* iv.).

Divisions and changes in the Most Ancient Church meant by the "posterity of Adam from Sheth" (*Gen.* v.).

Divisions and changes in the Most Ancient Church meant by the "posterity of Noah," or of his "three sons" (*Gen.* x.).

Do (facio).—If they do according to the truths of the Word and the knowledge they possess, and do not pervert these, they will have intelligence (*Jer.* xxii. 3, 4).

Those in spiritual captivity are told to study truths and do goods, and continue in them (*Jer.* xxix. 1-7).

Doctrine (*see Perversion, Teach, Truth*).

Doctrine concerning God given by the Lord (*Isa.* xlix. 1-3).

The church will be in doctrine respecting the Lord (*Zech.* xii. 8).

Doctrine of good and truth acting in unity with the Word (*Ezek.* i. 15-21).

Doctrine should act in unity with the Word (*Ezek.* x. 11).

Doctrine is Divine from the Divine spiritual of the Word (*Ezek.* x. 6-8).

Doctrine from the Word is spiritual within (*Ezek.* x. 9, 10).

Doctrine full of Divine truths (*Ezek.* x. 12, 13).

From the Word, that doctrine is inwardly and outwardly full of Divine truths (*Ezek.* x. 14, 15).

From the Lord is all truth of doctrine (*Ps.* cxxxvi. 7-9).

The Lord, respecting doctrine from the Word (*Amos* i. 1, 2).

Doctrine is from the Word (*Ezek.* x. 16, 17).

Everything of doctrine is from the Lord (*Ps.* lxxviii. 15-17).

Influx from the Lord therefrom into the church (*Ezek.* x. 18-20).

Doctrinals will be full of spiritual and celestial truths from the Lord (*Isa.* liv. 11-13).

All things of doctrine in respect to celestial, spiritual, and external good and truth (*Ezek.* xl. 6-49).

Doctrine of life abundant and extensive (*Jer.* xxxi. 38-40).

The holy of doctrine (*Ezek.* xlv. 6-8).

Those who are in the doctrine of truth will be saved by the Lord when He comes (*Ps.* xlv. 5, 6).

Doctrine of truth will be received and confessed (*Isa.* xxvi. 1-4).

Doctrine of truth to be embraced by the new church (*Isa.* lii. 1).

The simple were not in reasonings from falsities, but only in externals of doctrine (*Jer.* xxxix. 11-14).

The doctrine of the new church from truths which are from the good of love and charity will be with those who are in ignorance of truth (*Zech.* vi. 1-8).

Doctrine of the new church (*Ezek.* xlv. 15-31).

Doctrine of truth and good in the new church (*Zech.* viii. 1-3).

Doctrine of truth will be in the new church (*Amos* ix. 13-15).

Those who are of the church that the Lord will establish will have truths of doctrine (*Ezek.* xxix. 21).

The church in respect to the doctrine of truth and good (*Micah* i.).

The new church will be in all truth and good of doctrine of the church (*Isa.* lxvi. 20, 21).

They will learn the good of doctrine from the Lord (*Zech.* xii. 5).

The Word will be taught according to the truths of doctrine drawn from it (*Dan.* ii. 36-38).

The simple understanding of the Word according to doctrine (*Jer.* xl. 1-6).

Doctrine will be as among the ancients (*Mal.* iii. 4).

- There will be no more falsity of doctrine (*Zech. xiii. 4, 5*).
- Falsities of doctrine will be utterly destroyed (*Zech. xiii. 2, 3*).
- The Lord will destroy all falsities by the truths of the Word, lest doctrine should teach something else (*Zech. xii. 6, 7*); then the church will be in doctrine respecting the Lord (*ib. 8*); and all men or all things that are contrary to that doctrine will be destroyed (*ib. 9*).
- Doctrine from the Word was magnified in the beginning of the Babylonish religion (*Dan. ii. 46-49*).
- Doctrine from the Word even in the former, evil, church (*Fer. xxxii. 26-33*).
- Mere doctrine, or mere knowledge of doctrinals, like faith alone, slays charity. Such are rejected (*Gen. iv.*).
- No life according to the truths of doctrine from the Word (*Fer. xxxvii. 1, 2*).
- The things which are of doctrine with them are of no avail (*Isa. lix. 6*).
- Contrary to all things of doctrine, so that there was no longer any doctrine (*Amos vii. 10-16*).
- Doctrine of truth lost (*Isa. xxix.*).
- Doctrine of truth destroyed by perversion of knowledges of truth (*Fer. xlix. 23-26*).
- Truths of doctrine that are derived from the Word are dissipated by reasonings (*Dan. viii. 6-10*).
- Truths of doctrine among perverters, destroyed (*Fer. li. 1-4*).
- Truths of doctrine destroyed by knowledges alone and faith alone (*Joel iii. 4-8*).
- Doctrine from self-intelligence extolled, worshipped, published and extended (*Isa. lvii. 7, 8*).
- Truths of doctrine falsified (*Ezek. xxxii. 24, 25*).
- Doctrine of the church falsified (*Ezek. xiii.*).
- Doctrine falsified (*Ezek. xi.*).
- Doctrine repudiated and falsified; how (*Fer. xxxvii. 11-16 and prec.*).
- Doctrine of the church impure (*Isa. vi. 5-8*).
- Doctrinals of the church perverted by reasonings from falsities (*Isa. xxxvi. 1-7*).
- Everything of the doctrine of truth and good has been perverted (*Zeph. iii. 1-4*).
- All things of doctrine perverted leads to blindness (*Micah iii. 5-7*).
- Doctrine from the Word perverted and defiled (*Fer. xxxviii. 4-6*).
- Doctrine corrupted (*Fer. iv. 16*).
- Truths and goods of doctrine adulterated (*Ezek. xxii. 1, 2*).
- Mere falsities and evils in respect to doctrine (*Zeph. i. 4-6*).
- All doctrine will be full of falsities and evils when the Lord comes (*Isa. xxviii. 7, 8*).
- Those who destroy the external of doctrine will be rejected (*Ezek. xxv. 12-14*).
- Falsities which destroy the ultimates of doctrine (*Ezek. xxvi. 3, 4*).
- Ultimates of doctrine destroyed by knowledges (*scientifica*) (*Ezek. xxvi. 5, 6*).
- Truth of doctrine destroyed (*Amos i. 13-15*).
- Doctrine perishes by perversion of the sense of the letter of the Word (*Amos i. 11, 12*).
- The remnants of doctrine will be destroyed by reasonings from falsities (*Fer. xxxix. 1-3*); but not yet (*ib. 15-18*).
- Nothing of the doctrine of truth will be in the church, therefore they will shun it (*Zech. xii. 2, 3*).
- Because nothing of the law and doctrine remains, the church has been destroyed (*Hosea iv. 4-9*).
- Falsity of doctrine established by persuasion (*Isa. xxvi. 14, 15*).

Doctrine of falsity flatters them that there is no lack and desolation of truth (*Jer.* xiv. 13-16).

A curse rests on those who hatch doctrine out of falsities (*Hab.* ii. 12-13).

Doctrine of falsity will perish and, together with it, those who live according to it (*Jer.* xiv. 14-16).

Doctrinals regarded by those that remained of the devastated church (*Jer.* xxxvii. 3, 4).

Truths of doctrine consulted by those who repented (*Isa.* xxxvii. 1-5, 14-20).

Doctrine meant by "caldron" (*Ezek.* xi. 1-3).

Dominion (*dominium, dominor*) (see also *Kingdom, Prevail*).

"Babylon" wish to have dominion with God over heaven (*Isa.* xiv. 13, 14).

"Babylon" purposed to have dominion over heaven and the church when that religion should extend over much territory (*Dan.* iv. 10-12); the effect (*ib.* 13-37); they feared to do so as yet (*ib.* 34-37).

Dominion taken from "Babylon" (*Isa.* xlvii. 1); their vain belief about their dominion (*ib.* 7-11).

The church and its doctrine from the Word which had been dominant, but now, etc. (*Lam.* i. 1-3).

Dominion of the Lord over heaven and earth in consequence of His victory over the hells (*Ps.* cx. 1, 1-3).

The Lord has dominion over all things, and without Him all things fall (*Isa.* xl. 21-25).

Greatness and extension of the Lord's dominion (*Ps.* lxxii. 8-12).

Dominion over all things belongs to the Lord (*Isa.* xl. 21-25).

Doubt.—Doubt ought not to be entertained (*Isa.* xlv. 9-11).

Draw near (*accedo*) (see also *Ignorance*).

Approach to the Lord from every quarter and from every religion (*Isa.* xliii. 3-8; xlix. 12-23; lx. 3-5; lxvi. 18, 19).

Those will draw nigh to the Lord who had not known Him before (*Isa.* lv. 5, 6).

Men will draw near to the worship of the Lord, even those from the nations who are external-natural (*Zech.* xiv. 16-19).

Those who are in the shade of truth will draw near (*Isa.* lx. 8).

Those who are in goods and truths will draw near (*Isa.* lii. 14, 15).

Those who will draw near shall be adopted as children by the Lord (*Jer.* iii. 19).

Let them draw near to the Lord through the truths of the Word (*Ps.* c. 4, 5).

Continual approach for the sake of salvation (*Isa.* lx. 11, 12).

Drink.—To "drink wine, build a house, sow seed, and plant vineyards," signifies to learn truths and retain them in the memory, which belongs to the spiritual church (*Jer.* xxxv. 1-10).

Drive out (*expello*).—Backsliders to be driven out of the church (*Jer.* xv. 4-6).

Those who were of the church are to be expelled (*Jer.* xii. 14, 15).

Drunkards.—"Drunkards of Ephraim" means those who from their own intelligence have falsified truths (*Isa.* xxviii.).

Dwell.—To "dwell in tents" signifies to receive in the life and obey (*Jer.* xxxv. 1-10).

The Lord dwells in His church because He loves her; because there He dwells in truths and goods (*Ps.* cxxxii. 13-16).

Earth (*terra*) (see also *All*).

The heavens and the earths are the Lord's, therefore He should be praised in song (*Ps.* ciii. 19-22).

Eagle.—"Eagle" means the understanding (*Ezek.* xvii.).

Eber.—Institution of the Israelitish and Jewish Church which was from Eber (*Gen.* xii. 1-8).

Edom.—Those who have falsified the external of the Word are meant by "Edom," *general subject* (*Jer.* xlix. 7-22).

Of those who are in self-intelligence and pervert the sense of the letter of the Word, who are "Edom" (*Obad.* 1-21).

Egypt.—First instruction of the church, which is that of the natural man by knowledges (*scientiæ*), which are "Egypt," in which Abram was (*Gen.* xii. 9-20).

That "Israel" (the Lord) was "brought down into Egypt," means that they were instructed in the first principles of the church (*Hosea* xi. 1).

Of those who make to themselves a religion out of the mere knowledge (*scientia*) of such things as appertain to the Word and the church, and who enter into it, which (religion) is "Egypt," *general subject* (*Isa.* xix.).

Elam.—"Elam" means the falsification of doctrine (*Jer.* xlix. 34-49).

Elevate (*see Raise up*).

Embrace.—Embracing falsities (*Jer.* xii. 7-12).

End (*desino*).—The church with the backsliders has come to an end (*Jer.* xv. 9, 10).

— (*exitium*) (*see Destruction (exitium)*).

— (*finis*) (*see also Destruction, Fall, Last time*).

End of the Most Ancient Church, when there was no longer any truth or good, because they were in their own intelligence (*Gen.* vi. 1-7, 10-13).

End of the Most Ancient Church (*Gen.* viii.).

End of the Ancient Church when it became idolatrous and magical (*Gen.* xi. 10-22).

Falsity will continue unto the end (*Isa.* xxxii. 19).

End of the church (*Dan.* vii. 28; viii. 26).

End of the church, old and new (*Dan.* ix.).

End of the old church (*Amos* viii. 2, 3); when there is nothing but adulteration of good and truth (*ib.* 4-6).

End of the Babylonish religion because there is no longer any good and truth of the church (*Dan.* v. 25-30).

Endure (*suffero*) (*see also Tolerance*).

The Lord cannot endure the vastation of the church (*Isa.* lxiv. 12).

— (*sustineo*) (*see also Uphold*).

The Lord enduring evil treatment (*Isa.* i. 6, 7).

The church wearied Him with sins, which He endured from the beginning and also afterward (*Isa.* xliii. 22-27).

He suffered direful things of them, and endured them (*Isa.* xliii. 25).

The Lord bears all things with tolerance (*Ps.* xxxviii. 13, 14).

The Lord endured for the sake of those who awaited salvation (*Ps.* lxi. 6, 7).

The Lord endured all things even to the passion of the cross (*Isa.* liii. 6-8); and because He endured such things He goes forth as the Conqueror (*ib.* 12).

Enemies.—The Lord prays for His enemies (*Ps.* lix. 11).

Enjoy (*fruo*).—If they had obeyed they would have enjoyed every good (*Ps.* lxxxi. 13-16).

Enlighten (*illustro*).—Those who call themselves enlightened pervert truth still more, whereas they are not enlightened (*Jer.* xxiii. 30-32).

Those who depart from the worship of the Lord have no enlightenment from the Word (*Ezek.* xiv. 1-4); unless they become converted (*ib.* 6, 7).

Those outside the church will receive enlightenment from the Lord (*Isa.* xxiv. 14-16).

- Enlightenment of those who are in ignorance (*Isa.* xlii. 16).
 Enlightenment of the new church by the Lord from the good of love by means of truth (*Zech.* iv. 1-10).
 The Word will enlighten the new church (*Ezek.* xi. 22, 23).
 Enlightenment in the natural is from the Lord (*Ps.* cxxxix. 11, 12).
Ephraim (see *Drunkaro*).
Establish (*instaurare*) (*meaning, To raise up, Institute*) (see also **Church, Institute, New Church, New Heaven, New Thing, Restore**).
 The church was established by the Lord among the ancients, evils having been cast out (*Ps.* xlv. t., 1-4); this was done by God, and not by man (*ib.* 5-8).
 A church is established when evil desires, falsities and adulteration of good have possession of the former church (*Ezek.* xiv. 21-23).
 The church established among others, before the destruction of the evil (*Isa.* lxvi. 7-9).
 When the perverted church perishes, a new church will be established by the Lord, which will be in truths and goods (*Ezek.* xxxvi. 8-12, 24-30).
 A new church to be established by the Lord when those who are in faith alone have been judged (*Dan.* vii. 26, 27).
 A new church will be established after the church among the Jewish nation has been destroyed (*Dan.* xi. 5).
 The Lord will establish a church to whom He will give the goods and truths thereof, and will remove falsities of evil, and thus hell, etc. (*Joel* ii. 18-20 and *fol.*).
 The Lord will establish a new church of others in place of the former (*Ezek.* xvii. 22-24).
 The Lord will establish the church with others (*Isa.* i. 24-27).
 The Lord will establish the church from others, who will teach and learn its good (*Fer.* xxiii. 3, 4).
 A church with everything belonging to it is to be established by the Lord (*Isa.* xlix. 5, 6; *cf. Fer.* xxxii. 43, 44).
 A new church will be established, gathered from every nation, when the old has been destroyed (*Micah* vii. 11-13).
 A new church will be established out of the nations by the Lord when He comes into the world (*Micah* iv. 1, 2); *fully described* (*ib.* 3-13; v).
 Establishment of the church from the nations (*Ps.* cxiv. 1, 2).
 A new church will be established, but not easily, after consummation, judgment, and the glorification of the Lord's Human (*Dan.* ix. 25).
 When the Lord comes there will be a church in which the Lord Himself will be in place of the representative of a church (*Fer.* iii. 16, 17); then truth and good will make one (*ib.* 18).
 A new church will be established which will acknowledge the Lord (*Hosea* vi. 1-3, 11).
 A new church to be established by the Lord; they will live for a long time without the truths and goods of the church, but they will become a church from the Lord, when He comes, and will acknowledge Him (*Hosea* iii. 1-5).
 The new church, which the Lord will establish, will be infested, etc. (*Zech.* iii. 1, 2).
 Those who will be of the church which the Lord will establish, will have truths of doctrine (*Ezek.* xxxix. 21).
 The new church to be established by the Lord, which is "Israel" and "Zion," *fully described* (*Fer.* xxxi.).
 The Lord will put on the Human and will establish the church (*Ps.* ii. 6-8).
 The Lord will establish the church (*Ps.* xlvii. 4, 5).
 Prayer of the Lord to the Father to give help that He might see the church established (*Ps.* cvi. 1-5).

- The Lord being protected has established the church (*Ps.* lxxiv. 16, 17).
 The church established with those who have been in spiritual captivity or in ignorance of truth (*Jer.* xxx. 1-3).
 Establishment of the church by the Lord (*Ps.* cv.); song in praise of the Lord for His works for the establishment of the church (*ib.* 1-7); its establishment in the beginning (*ib.* 8-15).
 Beginning of the establishment of a church (*Jer.* lii. 31-34).
 Something of a church will be established out of those who are natural and in knowledges (*scientifica*) (*Ezek.* xxix. 13-16).
 The Lord establishes the church in the natural man (*Ps.* cxxxvi. 10-22).
 When the Lord came into the world and established a new church He instructed it in truths and made it fit for receiving life (*Ezek.* xxxvii. 11-14 and *prec.*).
- Establish** (*stabilio*) (*meaning, To make firm, Steadfast, etc.*).
 May heaven and the church be established (*Ps.* cii. 25-28).
 The Lord will not rest until He sees His church established (*Ps.* cxxxii. 1-5).
 The Word established in the church (*Ps.* xciii. 5).
 (The state of conjunction, etc., of the new church) will be established (*stabile*) to eternity (*Jer.* xxxi. 35-37).
- Esteem** (*aestimo*).—They are esteemed for perverting and deceiving (*Jer.* v. 27, 28).
- Eternity**.—The Divine Human from eternity (*Ps.* lxxii. 17).
 Unless the Father assist, no one will have eternal life (*Ps.* lxxxix. 46-48).
 Eternal oneness with the Father (*Ps.* lxxxix. 26-29, 35-37).
 The Lord reigns to eternity (*Ps.* cxlvi. 10).
 The Lord's kingdom is eternal (*Ps.* cxlv. 13).
 The kingdom is the Lord's to eternity (*Ps.* xlv. 6).
 Worship of the Lord from love and faith from eternity and thereafter (*Ps.* lxxii. 5).
 The state of conjunction, etc., of the new church will be stable to eternity (*Jer.* xxxi. 35-37).
- Ethiopia**.—"Ethiopia" means those who are willing to be in blind ignorance, etc. (*Isa.* xviii.).
- Evangelization** } (*see also Instruct, Teach*).
Gospel } Those who were of the Jewish nation were commanded to teach the Word to the nations round about, but they would not, and thus kept the Word among themselves alone (*Jonah* i. 1-3).
 This gospel will be preached until it takes place (*Isa.* lxii. 6, 7).
 The gospel will be preached when He is delivered (*Ps.* lxix. 29-31).
 The Lord preached the gospel of the kingdom of God, and taught (*Ps.* xl. 9, 10).
- Evil** (*malum*) (*see also subsequent headings, also Infernal*).
 Let them not do evils, but goods (*Ps.* lxxxii. 2-4).
 If the evil man becomes good his evil is forgiven (*Ezek.* xxxiii. 12-16; *cf.* xviii. 21-23); this is of Divine justice (*Ezek.* xxxiii. 17-20).
 The man who does not live ill is regenerated by the Word of the Lord; but he who lives ill perishes on the day of judgment (*Ps.* i. 1-5).
 Those who commit evils, or act contrary to the goods and truths of the church, are condemned (*Ezek.* xviii. 10-13).
 Those who are in truths and in good, and do evil, perish (*Jer.* xviii. 9, 10).
 The last judgment upon those who are in evils (*Nahum* i. 1, 2).
 Evils destroy those who have repudiated the Word, and have obeyed their own lusts (*Jer.* ix. 16).
 Concerning thought with the intention of doing evil, that they also do it from the will (*Micah* ii. 1, 2).

- They worship the Lord from evil and not from good (*Mal.* i. 7, 8).
 External worship is of no avail, so long as evils are committed (*Ps.* 1. 16-20).
 Evils have destroyed truths (*Ezek.* v. 8-10).
 Evils cause lack of knowledges of good and truth (*Isa.* iii. 1-12).
 Evil due to knowledges of falsity confirmed by reasonings (*Isa.* lii. 4).
 Evil does no harm—so maintain those who have adulterated the truths of the church (*Mal.* iii. 13-15).
 Evil made to appear as good (*Isa.* xlv. 12-20; *Jer.* x. 3-5).
 By calling evil good they have severed themselves from the church (*Mal.* ii. 17).
 Evil from the sensual man has consumed all things of the church (*Joel* i. 1-4; *cf.* ii. 2, 3); it has destroyed the different things of the church (*Joel* i. 5-7).
 Because they are interiorly evil and hence also become outwardly evil, destruction is at hand (*Jer.* xiii. 22).
 From the beginning they have done exceeding great evil to the church (*Ps.* cxxix. 1., 1-3).
 Evils have been with them from the beginning, although they had the Word, and doctrine from it (*Jer.* xxxii. 26-33).
 They do evils of every kind (*Micah* ii. 8, 9).
 They do evils, and therefore evil befalls them (*Ps.* 1. [21.] 22).
 Evils prevail (*Lam.* ii. 16, 17).
 Nothing but evil (*Jer.* xlviii. 35-38).
 Evil consummated (*Joel* iii. 13-15).
 The hells among themselves devise evils against the Lord (*Ps.* xli. 4-7).
 Protection from those who devise evil (*Ps.* xxxi. 1., 1-4).
 Those who did evil to the church, after a vain effort, were compelled to retreat (*Ps.* cxxix. 4-8).
 The Lord protects from evil (*Ps.* xxxvi. 11, 12).
 The Lord rejects all evil and falsity from Himself (*Ps.* cxxxix. 19-22).
 Evils of every kind dissipated by the Lord (*Ps.* cxxxvi. 10-22).
 The Lord has nothing in common with those who are in evils, because He has been made one with His Divine (*Ps.* cxli. 3-5).
 No evil in the Lord (*Ps.* vii. 3, 4, 8-10).
 The Lord will save the new church from evils (*Ps.* lxvi. 6, 7).
Evil and Falsity (*see also Falsity and Evil, Removal*).
 Evils and falsities infest (*Jer.* xxx. 12-15).
 Evils and falsities acknowledged as goods and truths (*Jer.* v. 11, 12).
 Evils and falsities the result of false reasonings and perverseness (*Isa.* xxxvi. 11, 12).
 There is in the church nothing but evil and falsity from the falsified Word (*Hosea* iv. 1-3).
 Evils and falsities are their worship (*Jer.* ii. 26, 27; 28).
 The church will disperse all the evils and falsities of those who are in the mere sense of the letter and in external worship (*Ezek.* xxxix. 9, 10).
 Every evil and falsity will be destroyed on the day of judgment (*Isa.* xxvii. 4, 5).
 Evils and falsities will perish (*Isa.* xiii. 13-18).
 Direful and horrid evils and falsities are in hell (*Isa.* xiii. 19-22).
Evil of Falsity (*see also Falsity of Evil*).
 Evils of falsity have broken in upon them (*Jer.* v. 6).
Evil of Life.—Evil of life vastated the church (*Isa.* i. 1-8).
 Exhortation to repent of evil of life, and thus they will have good (*Isa.* i. 16-19).
 Evil life in the church results from teachers regarding their own good only, and not the good of the church (*Ezek.* xxxiv. 5, 6); hence everything of the church is taken from them (*ib.* 7-10).

Evil Love (*see under Love, for LOVE OF EVIL*).

To all who are in evil love and in falsities from such love in the church (*Ezek. vi.*).

Diabolical loves have perverted the lowest sense of the Word (*Ezek. viii. 7-10*).

How a worship in accordance with diabolical love was instituted (*Ezek. viii. 11-18*).

Evil love has destroyed spiritual good (*Ezek. xv. 4, 5*).

They will perish from evil love (*Ezek. xv. 7, 8*).

Evil love has destroyed the external or natural church (*Ezek. xx. 47, 48*).

All who trust in knowledges will perish through evil loves (*Ezek. xxx. 6-9*).

All the truths of the Word and of doctrine perverted by evil loves (*Hosea vii. 6-10*).

Evil (the) (malus) (*see also Help, Wicked*).

He who lives ill perishes on the day of judgment (*Ps. i. 4, 5*).

The evil will not understand, but the good (*Dan. xii. 10*).

The evil do not understand the co-operation of the Father with the Lord (*Ps. xcii. 6*).

The evil infest the good (*Ps. xvi. 3-5*).

However much the evil fight against the church, still it will be (*Ps. xxxiii. 10, 11*).

The Lord's words, which are Divine, have become of no account with the evil (*Ps. cxli. 6, 7*); their evil thoughts and intentions, by which they themselves perish, do no harm (*ib. 8*).

The evil do evil to the good and deny God, and are hypocrites and deceitful (*Ps. x. 1-11*).

The Lord is blasphemed by the evil in the church (*Ps. xlv. 13-16*).

The evil prevail over the good and destroy them (*Hab. i. 12-17*).

Prayer to the Lord that the evil may be removed (*Jer. xvii. 14-18*).

May the evil perish! (*Ps. civ. 31-35*).

Comparison of the lot of the evil with the lot of the good; although the evil flourish for a short time, yet they perish and are cast down into hell; the good are saved, etc. (*Ps. xxxvii.*).

Although the evil flourish, yet they perish (*Ps. xcii. 7-9*).

The evil vaunt themselves and prosper (*Ps. lxxiii. 1, 1-9*); but they are nevertheless devastated and consumed (*ib. 15-20, 27*); they do not know this (*ib. 21, 22*).

Let not the evil exalt themselves above the good (*Ps. lxxv. 4-6*); for the judgment comes, in which the evil perish and the good are saved (*ib. 7; lxxvi. 7-10, 12*); the evil will then perish through direful falsities (*lxxv. 8, 10*).

The good separated from the evil (*Isa. ii. 22*).

The evil in the church will be separated by the Lord (*Ezek. xxxiv. 16, 17*).

The evil recede (*Isa. xlv. 20*).

The evil have closed against themselves the way to all mercy (*Ezek. viii. 17, 18*).

The Lord rejects the evil (*Ps. ci. 4, 5*); they will perish when He comes (*ib. 8*).

At the coming of the Lord the evil will perish (*Isa. xl. 1-5*).

The evil will perish as a consequence of justice (*Ps. xi. 6, 7*).

The evil will perish at the judgment on account of evils and falsities of many kinds (*Zeph. ii. 4-6*).

The evil will perish and are to be cast into hell (*Zeph. iii. 6-8*).

The evil will be cast into hell, because they have annihilated the Word (*Mal. iv. 1, 3, 4*).

The evil cast into hell (*Isa.* ii. 10, 19-21).

The evil lie in wait against the Lord and will perish (*Ps.* lxxiv. 4, 1-8).

Uprising of the evil (*Ps.* lxxiv. 22, 23).

The evil rise up against the Lord and wish to slay Him, but cannot hurt Him (*Ps.* xvii. 6-13).

The evil rise up and wish to kill (*Ps.* xciv. 20, 21); but through help from His Divine they will perish (*ib.* 22, 23).

Prayer to the Lord to the Father for help against the evil (*Ps.* v. 1, 1-10).

Prayer to the Father for help against the evil (*Ps.* lv. 19-21, 23).

The Lord fights for the good against the evil (*Ps.* xi. 4, 1-5).

The Lord's combats against the evil, and their dispersion (*Zech.* xiv. 1-5).

The evil have been conquered and cast into hell (*Ps.* ix. 15-17).

The evil perish (*Ps.* xxxiv. 12-22; xxxvi. 11, 12).

Destruction (*interitus*) of the evil (*Isa.* lxvi. 6).

Exalt (*see Self-exaltation*).

Examine (*lustrare*).—The Lord will examine the church (*Hab.* iii. 5-7).

The church was instituted solely with the Israelitish nation, therefore falsities and evils must be examined there (*Amos* iii. 1, 2).

Excommunication (*Dan.* iii. 13-21).

Exemption (*see Deliver*).

Exhortation (*exhortatio, hortatio*) (*see also Warning*).

The Lord to those with whom the church has been instituted; *general subject* (*Jer.* xxv.).

Exhortation to repent (*Ps.* iv. 4-8).

Let them be converted (*Amos* v. 14, 15).

Exhortation to be converted to the Lord (*Hosea* xiv. 1-3; *Amos* iv. 12, 13).

Exhortation to be converted to the Lord, to repent, and to be wise (*Joel* ii. 12-17).

Exhortation to be converted, because the Lord wishes the salvation of all (*Ezek.* xviii. 30-32).

Exhortation to be converted and to reflect on the last time and the Coming of the Lord, etc. (*Joel* i. 14 and *fol.*).

Let them not destroy the few truths still left (*Jer.* vi. 8, 9).

Exhortation to be converted and not falsify truths (*Hosea* xii. 6, 7).

Exhortation to abstain from the falsifications of the Word, etc. (*Hosea* ii. 1-4 and *fol.*).

Exhortation (*hortatio*) to reject falsity and to receive truth, that there may be conjunction and a church (*Jer.* iii. 12-14).

Exhortation (*hortatio*) by the Lord to repent, and live according to His commandments in the Word (*Jer.* xxvi. 1-5).

Exhortation (*hortatio*) to repent of the evil of life (*Isa.* i. 16-19; xxxviii. 16-20).

Exhortation to desist from evils and to acknowledge the Lord, etc. (*Jer.* iv. 1, 2).

Exhortation to the church that adulterates the truths and profanes the goods of the church, to desist (*Isa.* xlviii.).

Exhortation (*hortatio*) to seek the Lord, lest all things of the church perish by evils and falsities (*Amos* v. 4-9).

Expect (*see also Lord, COMING OF*).

The coming of the Lord and redemption is expected (*Ps.* cxxx. 5-8).

The church that expects the Lord asks, etc. (*Jer.* xii. 1-3).

Those who are out of the church expect compassion that they may become a church (*Ps.* cii. 12-18).

Explain (*explicare*).—He must explain the sense of the letter (*Ezek.* iii. 22, 23).

Explore (*see also Examine*).

Exploration of their quality as respects the Word (*Ezek.* ix. 1-3).

Expel (*see Drive out*).

Extension.—Extension of the Lord's dominion (*Ps.* lxxii. 8–12).

External (*see also Interior; Natural external; Word, EXTERNAL OF; Worship, EXTERNAL OF; Outermosts*).

The Lord to those who are in externals (*Fer.* xvii. 19, 20).

Those who are in externals will draw near to the new church (*Micah* iv. 6, 7).

The simple are in externals of doctrine (*Fer.* xxxix. 11–14).

An internal and an external church will be instituted (*Ps.* cviii. 8, 9).

The Lord, to those who are in externals (*Fer.* xvii. 19, 20).

Externals will perish from internals if they do not acknowledge the Divine of the Lord (*Fer.* xvii. 27).

Externals without an internal (*Ezek.* xxxviii. 1, 2; 8–16).

Externals of the church restored (*Isa.* lxi. 5, 8).

The church grew from externals to externals (*Amos* vii. 1); when externals were lost, there was a restoration (*ib.* 2–6); when inmosts were reached, all things were destroyed, etc. (*ib.* 7–9).

External of the church also devastated (*Lam.* iv. 21, 22).

Every external of the church has been devastated (*Zech.* xi. 1–3).

An external without an internal is of no use, and still less when the external has been falsified (*Haggai* ii. 10–14).

Externals of the church destroyed by self-intelligence (*Isa.* xxii. 8–12).

Judgment upon those who are in externals without internals (*Fer.* ix. 25, 26).

From the conjunction of truth and good of the natural man there would be only an external church, which is rational (*Gen.* xvi.).

An external or natural church which can be in the light of truth (*Ezek.* xx. 45, 46) is destroyed by evil love (*ib.* 47, 48).

A church internal and external (*Ps.* lx. 6–9).

External good (*see also External truth*).

External good and truth (*Ezek.* xl. 35–49).

External man (*see Natural man*).

External natural (*see also Nations*).

External natural (*Ezek.* xxiii. 3, 4).

External truth.—The Lord has instituted a church with those who could be in external truth, but who were not in external good; all external good has been destroyed, and hence also external truth (*Mal.* i. 1–4).

The Lord in His Divine Human alone teaches the church external and internal truths (*Ps.* cxxxv. 6, 7).

Devastation does not come to an end through outward mourning (*Fer.* iv. 8).

Faculty (*see Capacity*).

Fail (*see Want (deficio)*).

Faith (*see also Believe, Falsities of Faith, Truths of Faith, Trust*).

Worship of the Lord from love and faith (*Ps.* lxxii. 5).

Faith from charity (*see also Truths from good*).

A new church (the Christian) will be established which will be in faith from charity (*Dan.* xi. 5).

Faith of charity will be received in the new church (*Dan.* xii. 1).

Those who are in that faith will come into heaven, but not the rest (*Dan.* xii. 2, 3); and they will become intelligent (*ib.* 4).

Faith Alone.—The fourth state of the church was when there was faith alone, which destroyed all things of the church (*Dan.* vii. 7), and which was confirmed by the sense of the letter of the Word (*Dan.* vii. 8).

The fourth or last state of the church is faith alone confirmed by reasonings and by the Word falsified, etc. (*Dan.* vii. 19–21).

- Revelation respecting such as are in faith alone (*Dan. x. 7-21*).
 The ascendancy of faith alone in the Christian Church fully described (*see Dan. xi. and xii.*).
 Faith separate from charity meant by the "King of the North" (*Dan. xi.*).
 Faith alone will prevail through reasonings by which it will dissipate the truths of doctrine, etc. (*Dan. viii. 6-10*).
 Faith alone will also destroy by reasonings from the natural man (*Dan. xi. 42, 43*).
 Those who are in faith alone will destroy knowledges (*cognitiones*) from the Word (*Zech. ix. 5, 6*).
 All those who are in faith alone, so-called, will lapse into mere falsities, until they have no knowledges of truth and good; and they will perish on the day of judgment (*Fer. xlvii.*).
 Faith alone will wholly destroy charity (*Dan. viii. 5*).
 Faith alone will destroy the worship of the Lord together with Divine truths (*Dan. viii. 11, 12*).
 Faith alone will destroy the church and despise the Lord (*Dan. viii. 20-25*).
 Faith alone destroys all fear of God, and the whole church (*Dan. xi. 36, 37*).
 Faith alone has destroyed the church (*Dan. vii. 23, 24*).
 Judgment upon those who are in faith alone and have thereby destroyed the truths of the Word and of doctrine (*Joel iii. 4-8*).
 Those who are in faith alone will be judged, etc. (*Dan. vii. 26, 27*).
 Faith alone was wholly destroyed (*Dan. vii. 11*).
Faithful (*see Salvation*).
Fall.—Fall and end of Most Ancient Church as they departed from the celestial to the natural man, from this they had intelligence from what was their own in place of intelligence from the Lord (*Gen. iii.*).
 When the Lord comes He will raise up the fallen church (*Ps. lxxv. t., 1-3*).
Fallacy.—Fallacies of the sensual man and reasonings therefrom destroy and poison (*Fer. viii. 16, 17*).
False heavens (*see Seeming heavens*).
Falsespeaker (*Isa. xxxii. 6-8*).
Falsifiers.—Those who do not worship the Lord alone are falsifiers (*Isa. xlv. 9-11*).
 Prayer of the Lord for deliverance from falsifiers and hypocrites who purpose evil against Him in the perverted church (*Ps. cxl. t., 1-8*); they perish through their falsities and evils (*ib. 9-11*).
 Prayer for help against falsifiers (*Ps. v. t., 1-12*).
Falsify (*see also Adulteration, Drunkard, Word*).
 Affection for falsifying (*Ezek. xiii. 17*).
 From affections for falsifying arise persuasions of falsity (*Ezek. xiii. 18, 19*).
 The spiritual church falsified truths (*Fer. iii. 6, 7; 7-9*).
 Truth turned into falsity (*Haggai ii. 15-17*).
 They have falsified truths (*Fer. iii. 1, 2*).
 The further falsification of truth (*Fer. xli. 1-3*).
 Because they have falsified and adulterated truth and good there is no longer truth and good and life in them (*Isa. lvii. 3 and prec.*).
 Falsification of all truth consequent on denial of the Lord (*Ezek. xxiii. 35*).
 Abolition of worship by falsification of truth (*Fer. xli. 10*).
 They have falsified the truths of the Word (*Lam. iv. 12-14*).
 Falsification of truths of the Word by reasonings from knowledges (*scientifica*) (*Ezek. xxiii. 5-8*).
 They loved things falsified by knowledges (*scientifica*) (*Fer. xlv. 15-19*).
 Those who have falsified the knowledges (*cognitiones*) of truth by means

of reasonings and knowledges (*scientifica*), and have thus destroyed the church, will utterly perish (*Zeph. ii. 12-15*).

Of those who falsify the truths of the Word and of the church, who are meant by the "Children of Ammon." *General subject* (*Jer. xlix. 1-6*).

Respecting those who have falsified and adulterated the Word; *full description* (*Nahum iii. 1-19*).

Falsifications of the Word and direful evils have destroyed the church (*Ps. lxxix. 1., 1-4*).

They falsify all the truths and goods of the Word, and yet they say that God is with them (*Micah iii. 9-11*).

They fight to confirm evils and falsities by falsifications of the Word (*Jer. ii. 33-35*).

Falsification of truth is the source of evils of life and falsities of doctrine (*Isa. lix. 3, 4*).

There is in the church nothing but evil and falsity from the falsified Word (*Hosea iv. 1-3*).

Because they have falsified the Word they are no longer able to understand truth, but will behold falsity (*Hosea iv. 10-12*). For this reason their worship will be from falsities (*ib. 13*).

Falsification of all things of the church (*Amos iv. 9*).

In the church is nothing but what is falsified and evil therefrom; why (*Jer. ix. 2, 3*).

Because they are in evils and in things falsified there will be a lack of knowledges (*cognitiones*) of good and truth (*Isa. iii. 1-7, 8-12*).

Of those who falsify the external of the Word, meant by "Edom" (*Jer. xlix. 7-22*).

Falsification of the sense of the letter (*Ezek. v. 1, 2*).

Falsification and adulteration of the sense of the letter of the Word, represented (*Ezek. iv. 9-16*).

Those who have falsified the sense of the letter of the Word will be cast into hell (*Ezek. xxi. 28-32*).

In hell with those who have falsified the sense of the letter of the Word (*Ezek. xxxii. 26-30*).

Falsification and adulteration of the Word by the Jews (*Hosea xii. 8-14*).

Falsification of truth with the Jewish nation (*Micah vi. 12*).

Falsification of the Word with the Jewish nation represented by the prophet Hosea (*Hosea i. 1-3*).

Those who represented the things of the church falsified and adulterated the truths of the Word (*Hosea v. 1-3*).

Falsification of the representatives of the church (*Micah i. 4-7*).

Falsifications of the Word will be removed (*Joel iii. 18, 19*).

Doctrine of the church falsified (*Ezek. xiii.*).

Those who hatch out doctrine from their own intelligence, or falsify doctrine (*Ezek. xiii. 1-3*).

Doctrine has been repudiated and falsified by reasonings from scientifics (*Jer. xxxvii. 11-16*).

Falsification of doctrine meant by "Elam" (*Jer. xlix. 34-39*). The falsities will be dispersed (*ib. 34-36*). They will perish (*ib. 37, 38*), except those who have not falsified (*ib. 39*).

Remnant of doctrine will be falsified, but not as yet (*Jer. xxxix. 15-18*).

Remnants of doctrine have been utterly falsified so that there is no more truth in them (*Jer. xxxix. 4-8*).

In hell with those who have falsified truths of doctrine (*Ezek. xxxii. 24, 25*).

Falsity (*falsum*) (see subsequent headings. See also *Captivity, Doctrine, Fear, Heresy, Ignorance, Insane, Love, Perish, Perversion, Reasoning, Rejection*).

- Falsities of the church represented (*Ezek.* iv. 1, 2).
 Those who are instructed by the preacher concerning falsities and do not take heed perish (*Ezek.* xxxiii. 1-5).
 When the preacher sees falsities and does not give instruction concerning them, he perishes (*Ezek.* xxxiii. 6, 7).
 Falsities arise from thinking that the church consists in knowledges (*cognitions*), which falsities destroy the ultimates of doctrine (*Ezek.* xxvi. 3, 4).
 Those who are in mere knowledge enter into falsities of every kind (*Isa.* xix. 1-4).
 Falsity will break in (*Isa.* xxviii. 1, 2).
 Falsities are breaking in (*Jer.* iv. 13).
 One falsity comes from another even until there is nothing but falsity (*Jer.* ix. 4-6).
 Falsities grow by reasonings originating in the delights of the natural man (*Hosea* xii. 1).
 Falsities will gain strength and pervert still farther, until the church perishes (*Isa.* xxix. 5, 6).
 Falsities seized upon in place of truths (*Isa.* xvii. 9-14).
 They fight from falsities against truths (*Ps.* lix. 7).
 Falsities contrary to truths of the church, from perversion of goods and truths (*Jer.* i. 14, 15).
 Falsities for truths (*Jer.* xiii. 12, 13; 20).
 Falsities succeed in place of truths and goods, where there has been merely external worship (*Ezek.* xxxviii. 20-23).
 Falsities not acknowledged to be such (*Jer.* vi. 15).
 Falsity made to appear as truth in the third state of the church (*Dan.* vii. 6).
 Falsity made to appear as truth (*Isa.* xlv. 12-20).
 Falsity will appear as truth (*Isa.* xxix. 7, 8).
 Falsities called truths of the church (*Jer.* viii. 11, 12).
 Because of falsities they are unable to see truths (*Isa.* xxix. 9-12).
 Falsities of every kind cause much of the church to perish (*Jer.* xlv. 1-6).
 Falsities beyond measure owing to lack of truth and good (*Isa.* li. 19, 20).
 When falsities take possession of the church intercession will not be of any avail (*Ezek.* xiv. 17, 18).
 They possess nothing but falsity (*Jer.* xxiii. 15).
 Falsity confirmed from the Word (*Jer.* xxiii. 16, 17).
 Delights of falsity will destroy the senses of the Word (*Isa.* xxii. 13-15).
 Degrees of interiority of falsities (*Ezek.* xxi. 8-11; 14-17).
 Falsity from the sensual man has consumed all things of the church (*Joel* i. 4; *cf.* ii. 2, 3).
 Falsities have destroyed goods (*Ezek.* v. 8-10).
 Falsities destroy the church (*Zech.* xi. 6).
 Falsities cause the church to perish (*Ezek.* xx. 45 to xxi. 32).
 Their rejecting the Lord and hatching falsities is horrible (*Jer.* ii. 12, 13).
 Falsity will continue until the end (*Isa.* xxxii. 19).
 The Lord will destroy all falsities by the truths of the Word (*Zech.* xii. 6, 7).
 Falsities of doctrine and worship will both be utterly destroyed (*Zech.* xiii. 2, 3).
 At the judgment the evil will perish through direful falsities (*Ps.* lxxv. 8, 10).
 Those who are in falsities will recede (*Isa.* xlv. 16).
 The Israelites forsaken by the Lord and delivered over to their falsities and evils (*Ps.* lxxviii. 59-64).
 All falsities dissipated by the spiritual kingdom of the Lord (*Ps.* xlviii. 4-7).

- Falsities taken away and given to those who contemptuously reject the good (*Isa.* li. 21-23).
- All who are in falsities will be removed (*Ps.* xcvi. 7).
- Falsity must be rejected and truth received (*Jer.* iii. 12-14).
- Falsities will be shaken off (*Isa.* xi. 13-15).
- Others who know the Lord, who reject falsities and put away things falsified (*Isa.* viii. 17-21).
- After the destruction of the former church those who are to be led out of falsities are to be brought near (*Jer.* xxxiii. 6-9).
- Infernal falsity from the former church will infest the new church (*Zech.* iii. 1, 2).
- Falsities will not enter and destroy the new church but will be destroyed, however much they may infest (*Micah* iv. 10-13; v. 1).
- Falsities will no longer hurt (*Isa.* xi. 16).
- Falsities will profit nothing when the Lord comes (*Hab.* ii. 18, 19).
- Falsities will not be remembered. Why? (*Isa.* liv. 4, 5).
- There will be no falsity with those who love truth and good (*Isa.* xxxii. 20).
- He who fights against the truths of the new church, will plunge into falsities of every kind (*Zech.* xiv. 12).
- The Lord will protect them from falsities that are from hell (*Zech.* x. 11).
- Falsities begin to destroy the new church (*Ps.* lxxx. 12, 13).
- Falsity will invade the Christian Church and destroy it (*Dan.* ix. 26).
- Falsity and Evil** (see also *Confirmation, Desire, Doctrine, Evil and Falsity, Infestation, Own, Perversion, Protection*).
- Men of the church of themselves are nothing but falsity and evil (*Isa.* xli. 28, 29).
- It is represented that those who are in falsities and evils can be reformed by the Lord (*Jer.* xviii. 1-4).
- Falsities and evils of the church must be revealed (*Ezek.* iii. 18-21).
- Falsities and evils (see *Jer.* xviii. 5-8, under *Conversion*).
- Falsities and evils lead astray (*Isa.* xi. 10-12).
- Falsities and evils cause lack of everything of the church (*Lam.* v. 1-9).
- In the last time of the church falsities and evils will combat amongst themselves and against truths and goods (*Micah* vii. 5, 6).
- Falsity and evil in place of truth and good, and they destroy (*Jer.* vi. 3-5).
- Falsities and evils of every kind mixed with truths and goods (*Ezek.* xxii. 17-22).
- Affections for falsity and evil with those who profane truths (*Isa.* xlvi. 1).
- Falsities and evils will consume all things of the church (*Isa.* xxxiii. 11, 12).
- Nothing but falsity and evil in the natural (*Jer.* xlvi. 13-19).
- Nothing but falsity and evil in the church (*Ezek.* xvi. 1, 2).
- Falsity and evil in place of the church (*Isa.* xxiv. 1-13).
- Falsities and evils cause destruction (*Isa.* v. 18-30).
- Horrid falsities and evils to eternity (*Isa.* xxxiv. 9-15).
- Falsity and evil given to the Lord when He desired the good and truth of the church (*Ps.* lxix. 21).
- Those who are in falsities and evils will perish (*Nahum* i. 8-11).
- Falsities and evils will be destroyed by the Lord from His Divine (*Jer.* i. 9, 10).
- Falsities and evils to be removed by the Lord (*Ps.* xlvii. 3).
- Those who are not in falsities and evils will be in the church (*Ps.* xxiv. 4-6).
- Protection from falsities and evils (*Isa.* ix. 6, 7).
- Falsities and evils rejected by the new church (*Isa.* xxxi. 7).
- Falsities and evils will not hurt the new church (*Isa.* xliii. 2).

- falsities and evils will be no longer in the new church (*Micah* iv. 3, 4).
 Falsities and evils will no longer destroy (*Isa.* lxxv. 25).
Falsity of Doctrine—Falsities of doctrine will be dispersed (*Jer.* xlix. 34-36).
 There will be no more falsity of doctrine (*Zech.* xiii. 4, 5).
Falsity of Evil.—Heretofore no protection from falsities of evil which are from hell (*Zech.* viii. 10).
 Those who have the Word are in falsities of evil and will perish (*Zech.* x. 2, 3).
 Those who are in celestial good will fight against falsities of evils. So also will those who are in spiritual good (*Zech.* x. 4-6).
 The Lord entirely removed falsities of evil when the church was instituted among them (*Amos* ii. 9-11).
 Those who pervert truths fall into all falsities of evil (*Ezek.* xxxii. 3-8).
 Because they have repudiated the Word and obeyed their own lusts, they are in falsities of evil (*Jer.* ix. 13-15).
 Falsities of evil destroy those who have repudiated the Word, and have obeyed their own lusts (*Jer.* ix. 13-16).
 The posterity of the Jewish Church will perish, because they are in falsities of evil (*Ps.* cix. 13-20).
 Falsity of evil will destroy all things of the church by various insanities (*Joel* ii. 4-9).
 The teacher and the leader destroy all things of the church by falsities of evil (*Zech.* xi. 15-17).
 Falsities of evil have destroyed everything of the church (*Zech.* i. 18-21).
 Falsities of evil worshipped (*Jer.* iii. 10, 11).
 Falsities of evil cause those who were of the church to perish (*Ps.* lviii. 1, 1-9).
 Destruction of the church in the lowest heaven by falsities and evil (*Jer.* vi. 1, 2).
 Falsities of evil and evils of falsity will dissipate influx on the day of judgment (*Joel* ii. 30, 31).
 Those who lie in wait for the Lord will perish by falsities of evil (*Ps.* lxxiii. 9, 10).
 Those who are in falsities of evil will perish (*Isa.* xxx. 27, 28).
 Those who are in evil love and in falsities from such love in the church will perish by reason of falsities (*Ezek.* vi. 1-3).
 All will perish by means of falsities of evil (*Ezek.* xxi. 4, 5; xxxiii. 27-29).
 The Lord in His Divine Human delivers the natural man from the falsities of evil (*Ps.* cxxxv. 8-13).
 The Lord delivers the natural man from falsities of evil (*Ps.* cxxxvi. 10-22).
 The Lord will, by his Divine truth, dissipate the falsities of evil (*Hab.* iii. 8-9).
 Falsities of evil will be dispersed by the Lord (*Ps.* ii. 9).
 From the Lord the new church is kept from falsities of evil (*Ps.* cxxv.).
 Protection of the church from falsities of evils (*Ps.* cv. 8-15).
 The church will be in power and light against falsities of evil; why (*Ps.* cxxxii. 17, 18 and *prec.*).
 Those who are of the new church will have no falsity of evil (*Jer.* xxxi. 29, 30).
 No falsity of evil will be in the new church (*Zech.* xiv. 10, 11).
Falsity of Faith.—Beginning to be imbued with falsities of faith (*Jer.* xl. 13-16).
 Falsities of faith (*Ezek.* xxxv.).
 Abolition of worship by falsities of faith (*Jer.* xli. 4-7).
 Devastation of the church by falsities of faith (*Ezek.* xxv. 15-17).

Falsity from Ignorance (*see also Ignorance*).

Lamentation by the nations who are in falsities from ignorance, because they do not have the Word (*Ps.* cxxxvii. 1-6).

Those in falsities from ignorance will draw near to the Lord (*Isa.* xi. 10-12).

Those who are in falsities from ignorance will be received by the Lord, and their falsities will be removed (*Nahum* i. 12-14).

The Lord teaches and leads all who are in falsities from ignorance, and who desire truths (*Ps.* cxlvi. 7-9).

Falsities of ignorance will be in the new church, but they will be removed, and truths will be given in their place (*Zech.* iii. 3-5).

The new church is in falsities of ignorance, but in desire for truth and good (*Ps.* cvii. 4-8).

From His Divine the Lord will set in order heaven and the church for those who have been in falsities of ignorance (*Isa.* li. 16-18).

Those who are in falsities from ignorance are to be introduced, and their worship will be accepted (*Isa.* lvi. 6, 7).

Father (*see also Adopt*).

If fathers are evil, the offspring are not condemned on that account (*Ezek.* xviii. 1-4).

Fathers of the Israelitish nation (*Ezek.* xix. 1, 2).

Fathers of the Jewish Church (*Ezek.* xx. 4).

Father (*see Lord, THE DIVINE OF*).**Fear.**—The prophet not to fear their obduracy (*Ezek.* iii. 8, 9).

It is from their hardness of heart that they have no fear (*Ezek.* iv. 3).

Because the Jewish nation has destroyed the church, neither does it fear God (*Ps.* xciv. 3-11).

Fear of God destroyed by faith alone (*Dan.* xi. 36, 37).

Fear of the last judgment (*Isa.* xxxiii. 13, 14).

Fear of destruction does not cause them to refrain (*Jer.* xlv. 7-10).

They should fear the Lord, for He has protection from the Father (*Ps.* iv. 3).

Let not those be feared who wish to prevail by their own intelligence and by artifices (*Jer.* x. 1, 2).

Falsities from hell will no longer be feared (*Isa.* liv. 14, 15).

He that trusts in the Lord and lives well will have no fear of the hells, however much they may rise up against him (*Ps.* cxii.).

There will be no fear of the hells, for the Lord guards. etc. (*Ps.* xxiii. 4, 5).

No fear of the hells nor of infestations therefrom (*Isa.* li. 12, 13; *Ps.* xlv. 8, 9).

There will be no fear from the hells, when the Divine has been made one with the Human (*Ps.* xci. 13-16).

No fear of the hells with the Lord (*Ps.* xxvii. 1, 1-3).

Feign (*see Pretend*).**Felicity** } (*felicitas*) (*see also Happy (beatus)*).

Happiness } The new church will have felicities from their trust in the Lord (*Joel* ii. 21-25).

Heavenly happiness is only through the coming of the Lord (*Isa.* lv. 12).

Happy is he who esteems holy the union of the Divine and the Human, and of the Lord with the church (*Isa.* lvi. 2).

Figs.—Who are meant by the "two baskets of figs" (*Jer.* xxiv. 1-3).**Fight** (*see Combat; Lord, COMBATS OF*).

Fight against (*repugno*).—Howsoever much the evil may fight against the church, still it will be (*Ps.* xxxiii. 10, 11).

Firm (*to make*) (*see Establish (stabilo)*).**First** (*see also Law, Ultimates*).

First things of heaven and the church (*Ps.* xix. 5, 6).

- First thing of the church among the fathers of the Israelitish nation was destructive of all things of the church (*Ezek.* xix. 1, 2).
- Goods and truths from firsts to lasts have been perverted (*Jer.* v. 30, 31).
- Fish** (*see Jonah* i. 17, ii. 1-10).
- Flattery**.—Flattery (from the doctrine of falsity) of those who are devastated as to truth (*Jer.* xiv. 13).
- Flesh**.—"Flesh" signifies the people (*Ezek.* xi. 1-3).
- Flood**.—"Flood" means the destruction of the Most Ancient Church (*Gen.* vii.).
- Flourish** (*see also Prosper*).
- The church which awaits the Lord asks why the wicked flourish (*Jer.* xii. 1, 2).
- Although the evil flourish, yet they perish (*Ps.* xcii. 7-9).
- Although the evil flourish for a short time, yet they perish, and are cast down into hell (*Ps.* xxxvii.).
- A church will arise and flourish (*Ps.* lxxxv. 8-13).
- The church will flourish from the Lord's omnipotence (*Ps.* xcii. 12-14).
- Those who trust in the Lord will flourish (*Ps.* lii. 8, 9).
- Foresee** (*see also Predict*).
- It is foreseen that all things of the church will be perverted (*Jer.* xxxviii. 22, 23).
- Foretell** (*see also Predict*).
- Forgive** (*condono*).—They cannot be forgiven (*Jer.* xviii. 23).
- The Lord forgave the backsliding (*Ps.* lxxviii. 38-40).
- If the evil man becomes good, his evil is forgiven (*Ezek.* xxxiii. 12-16).
- (*remitto*).—Prayers of the church that their sins may be forgiven from mercy (*Ps.* xxv. 7-11).
- Form**.—The Lord was formed by the Father, and from Him He is pure (*Ps.* cxxxix. 13-15).
- The Lord forms the church (*Zech.* xii. 1).
- The Lord is the former of the church (*Ps.* c. 1, 1-3).
- Former Church** (*see also Destroy, Old Church, Jews, etc.*).
- The former church will be reproved because of its evils, etc. (*Jer.* xxxii. 26-33).
- In the former church there is nothing but falsity and evil of falsity (*Isa.* ii. 6-9).
- Prayer to the Lord that the former church may be restored (*Lam.* v. 19-22).
- In the former church was the external without an internal, truth being turned into falsity, etc. (*Haggai* ii. 10-19).
- All things of the former church will be destroyed (*Haggai* ii. 20-22).
- The former church rejected (*Isa.* i. 1).
- The former church will be destroyed (*Ps.* cviii. 7).
- Forsake** (*desero*) (*see also Despair*).
- They forsook the Lord by reason of their self-glorification (*Hosea* xiii. 5, 6).
- The Lord is in the last state of temptations, as if He were forsaken (*Ps.* xlv. 24, 25).
- Prayer to the Father that He be not forsaken (*Ps.* xxxix. 12, 13).
- Prayer of the Lord to the Father that he be not forsaken (*Ps.* xxii. 1, 1-5, 8, 11).
- Supplication (*precatio*) that He be not forsaken (*Ps.* xxii. 19-21).
- Forsake** (*relinquo*).—The Israelites were forsaken by the Lord and delivered over to their falsities and evils; this of themselves (*Ps.* lxxviii. 59-64).
- The Jewish Church was forsaken by the Lord from the beginning, because it was without any thing of the church (*Ezek.* xvi. 3-6).
- The church among the Jews was forsaken by the Lord and destroyed (*Ps.* cvi. 40-43).

- They have not been forsaken by the Lord, but they have forsaken Him (*Jer.* ii. 31, 32).
- They have forsaken the Lord (*Jer.* xiii. 24, 25; xix. 4, 5); the consequence (*Jer.* v. 19, 20; xiii. 24-26).
- Lamentation of the Lord that He has been forsaken, together with the church (*Ps.* lx. i., 1-3).
- Let not the hells say that He has been forsaken by God (*Ps.* lxxi. 9-11).
- Found** (*fundo*).—The church is founded on the sense of the letter of the Word (*Ps.* civ. 5-9).
- Four**.—Four successive states of the church revealed (*Dan.* vii. 1-14; 17, 18).
- Free** (*see also Deliver, Slave*).
- Those who are of the church will be free (*Jer.* xxxiv. 8-11).
- Free Will**.—The offspring are not condemned on their father's account (*Ezek.* xviii.).
- Fructification** (*see Multiplication*).
- Fulfil** (*see Prophecy*).
- Predictions are to be fulfilled (*Ps.* xcvi. 3).
- The Lord fulfilled the Law, or the Word, from its firsts to its lasts, etc. (*Ps.* cxix.).
- Garment**.—They have divided the garments of the Lord, or dissipated the truths of His Word (*Ps.* xxii. 18).
- Gather** (*congrego*).—Through the Lord's enduring by power from His Divine, a church will be gathered together from all parts (*Ps.* xxii. 26-31).
- They are to be gathered together out of every religion, and taught (*Zech.* x. 7-10).
- Gentile** (*see Church, Draw near, Establish, Ignorance, Nations, Others, Outside*).
- Those who are far from truths will draw near (*Isa.* xlix. 12).
- Those who are remote from truths will trust in Him and acknowledge Him (*Isa.* i. 10).
- Strangers who esteem the union of the Divine and the Human holy, to be received in preference to others (*Isa.* lvi. 4, 5).
- Those with whom the church was not previously will have many truths of the church (*Isa.* liv. 1-3).
- Genuine Truth**.—Though genuine truths have been given them, yet they have become devastated (*Jer.* ii. 21).
- Gift**.—Gifts from the Lord (*Ps.* cxlviii. 13, 14).
- Girdle**.—The "girdle of linen" represented the truth of the church, etc. (*Jer.* xiii. 1-7).
- Gladness** (*laetitia*) } (*see also Joy*).
- Rejoice** (*laetor*) } Those who are with the Lord will be glad from His power (*Ps.* xxi. 13).
- Because they rejoice at the destruction of the church, they will pervert truths (*Ezek.* xxv. 6, 7).
- Glory** (*see also Boast*).
- Glory belongs to the Lord alone (*Ps.* xcvi. 1-9).
- The Lord has glory from His Divine (*Ps.* xxi. i., 1-6).
- God has no glory from the hells (*Ps.* lxxxviii. 10-12).
- Glorification** (*see Lord, GLORIFICATION OF*).
- Glorification** (*see also Confession, Song of Praise*).
- Glorifying the Lord because of the doctrine of truth from Him (*Isa.* xxvi. 1-4).
- Go away** (*see Depart (abeo)*).
- Go back** (*see Depart (recedo)*).
- Go forth** (*exeo*).—The Divine truth will go forth in every direction (*Ps.* xix. i., 1-4).

God (*see Fear, Lord, Name of God, Omniscience, etc.*).

- They will know their God when He comes into the world (*Isa. lii. 6, 7*).
 Doctrine concerning God given by the Lord (*Isa. xlix. 1-3*).
 The Lord is the only God (*Ps. xviii. 31*).
 The Lord alone is God (*Isa. xlv. 21, 22; Hosea xiii. 4*).
 The Lord alone is God and Lord (*Ps. cxxxvi. 1-3*).
 There is no other God but the Lord (*Isa. xlv. 8*).
 The Lord Himself is the God of heaven (*Isa. xlv. 12*).
 The Lord will be the God of the church (*Isa. liv. 4, 5*).
 The Lord will be the God of the new church (*Jer. xxx. 21, 22; Jer. xxxi. 1*).
 The Lord, after being afflicted, became the God of heaven and earth (*Ps. cv. 19-22*).
 The Lord alone is the God of heaven and earth (*Isa. xlv. 23, 24; xlviii. 12, 13*).
 The Lord is the God of heaven and the church (*Ps. xcvi. 8, 9; cxlvi. 5; cxxxiv. 2, 3*).
 The Lord is the God of the church (*Micah v. 2; Ps. xcix. 1, 2; cxxxv. 19-21*).
 The Lord is God from whom are all truths and goods (*Jer. v. 21-24*).
 God sees all things (*Ps. xciv. 3-11*).
 God and not man establishes the church (*Ps. xlv. 5-8*).
 In the beginning of the Babylonish religion, the God of heaven was worshipped (*Dan. ii. 46-49*).
 They falsify all the truths and goods of the Word, and yet they say, that God is with them (*Micah iii. 9-11*).

WORSHIP OF OTHER GODS.

- Denial of God (*Ps. x. 1-11*).
 They do not acknowledge God (*Ps. xiv. 4, 5*).
 Other worship than that of the Lord forbidden (*Jer. xxv. 4-7*).
 The perverted church worships another god (*Ezek. xxxiii. 21-26*).
 The church among the children of Israel worship another god (*Ps. lxxxi. 8-11*).
 Worship of another god (*Ezek. xxxiii. 21-26; Hosea x. 4, 5*).
 Worship of other gods (*Jer. xi. 11-13*).
 Faith alone worships another god than the Lord (*Dan. xi. 38, 39*).
 Because they did not worship the Lord, but another god, goods and truths will be vastated (*Hosea ii. 9-13*).
 Those who have worshipped another god will perish (*Hosea xiii. 16*).
 Worship of another god, whence came profanation, and therefore they will perish (*Mal. ii. 11, 12*).
 Worship of men (*Dan. vi. 4-9*).
Gog.—Those who are in the mere sense of the letter of the Word, and in a worship therefrom, which is external without an internal, are meant by "Gog" (*Ezek. xxxviii. 1, 2 and fol.; xxxix. 1-6*). They will come into the church, but will perish (*Ezek. xxxix. 1-6 and fol.*).
Good (*bonum*) (*see subsequent headings. See also Celestial, Good (the), Multiplication, Natural Good, Spiritual Good, Salvation*).
 Good itself is the conjunction of good and truth, for the good of love flows into the truths of the external or natural man (*Ps. cxxxi. i. 1, 2*).
 If the good man becomes evil, his good is not regarded (*Ezek. xxxiii. 12-16; cf. xviii. 24*).
 Let them not do evils, but goods (*Ps. lxxxii. 2-4*); because they do not do goods, the church is tottering (*ib. 5*).
 If they had obeyed, the hells would have been removed from them, and they would have enjoyed every good (*Ps. lxxxii. 13-16*).

- If they had lived according to the statutes, they would have been in the good of the church (*Mal.* iii. 10-12).
- Good is of no profit,—so say those who have adulterated the truths of the church (*Mal.* iii. 13-15).
- Goods were not perverted with the truths, until there was a lack of goods (*Fer.* xxxvii. 17-21).
- Care is to be taken lest those who are in good be destroyed by those who have devastated the external of the church (*Zech.* xi. 4, 5).
- Goods turned into evil (*Fer.* xii. 13).
- Every good offered by the Lord to the Jewish nation (*Micah* vi. 1-4).
- Every good is destroyed by the Jews (*Zech.* v. 5-8).
- No good or truth among blasphemers and profaners (*Fer.* xxi. 11, 12).
- Those who are in good draw near (*Isa.* xlv. 20).
- Those who do good will be saved by the Lord (*Isa.* xxxiii. 15-17). They will not listen to falsities nor believe them (*ib.* 18, 19). They will be of the Lord's church (*ib.* 20-22). They will have abundance of all things of truth (*ib.* 20-22); and of all things of good (*ib.* 23, 24).
- The new church will have every good (*Fer.* xxxii. 41, 42).
- Those who are in good can come into the church, when those of the church who thought evils against the Lord perished (*Ps.* lviii. 10, 11 and *prec.*).
- Those who are in good will acknowledge the Lord who is Divine truth itself (*Ps.* lxviii. 3-5, 31).
- Good consequent on repentance (*Isa.* i. 16-19).
- How they will have good (*Ps.* xxv. 12-14).
- The new church will have goods from their trust in the Lord (*Joel* ii. 21-25).
- Good in abundance is in the Lord's church (*Ps.* cxxviii.).
- Good and Truth** (*see Adulteration, Natural, Perversion, Spiritual, Truth and Good*).
- All good and truth is from the Lord (*Isa.* li. 4, 5).
- It ought to be acknowledged that all good and truth is from the Lord (*Ps.* xxxvi. 5-9); those who acknowledge Him possess all good and truth (*ib.* 10).
- Good itself is the conjunction of good and truth (*Ps.* cxxxiii. 1, 1).
- Goods and truths of heaven and the church first taught in the Babylonish religion (*Dan.* ii. 31-35). But they had them no longer when they strove for dominion over heaven and the church (*Dan.* iv. 13, 14).
- Every good and truth of the church is theirs by means of the covenant (*Fer.* xi. 5, 6).
- It is not known what good and truth are (*Ezek.* xii. 17-20).
- They are against good and truth (*Ps.* xiv. 6).
- Goods and truths of the church turned into evils and falsities (*Hosea* viii. 1-7).
- Good and truth of the church destroyed; how (*Amos* ii. 1-3).
- Goods and truths have all been destroyed by infernal evil (*Fer.* v. 14-17).
- Goods and truths from firsts to last have been perverted (*Fer.* v. 30, 31).
- All good and truth has been dispersed (*Joel* ii. 10).
- No good and truth remaining any longer (*Isa.* xlii. 10-12).
- No good and truth of the Word any longer (*Fer.* xlvi. 39-42).
- No good and truth of the church any longer (*Dan.* v. 25-28).
- Good and truth no longer (*Amos* viii. 11-14).
- Good and truth of the church desired by the Lord (*Ps.* lxix. 21).
- The Lord has all good and truth from His Divine (*Ps.* xxi. 1, 1-6).
- The Lord will give goods and truths to the church which He establishes (*Joel* ii. 18, 19).
- Good and truth in abundance imparted by the Lord (*Ps.* xxiii. 4, 5).
- All the good and truth in the new church is from the Lord (*Zech.* vi. 9-14).

- All goods and truths in the new church (*Isa.* lxvi. 12-14).
 Good and truth to eternity instead of evil and falsity (*Isa.* lv. 13).
 Good and truth of doctrine, celestial, spiritual, and external (*Ezek.* xl. 6-49).
 Worship from good and from truth (*Ps.* cxxxii. 9, 10).
 Goods and truths (*see Ps.* cxlviii. *under Worship*).
 All things of worship of the internal church in respect to good and truth (*Ezek.* xli. 1-26); the same of the external church (*Ezek.* xlii. 1-20).
Good of Charity (*see under Charity*. *See also Good of Love*).
Good of the Church (*see also Church*).
 Good of the church contrasted with one's own good (*Ezek.* xxxiv. 1-4).
 Good of the church and of worship is from the Lord (*Ezek.* xlii. 1-3).
 The loved one will receive goods of the church (*Jer.* xxxi. 2-5).
 Good of the church taught and learned (*Jer.* xxxiii. 3, 4).
Good of Doctrine (*see Doctrine*, GOOD OF).
Good of Knowledges (*cognitiones*) (*Amos* i. 3-5).
Good of Love.—From the Lord is all good of love (*Ps.* cxxxvi. 7-9).
 From the good of love by means of truth comes enlightenment from the Lord (*Zech.* iv. 1-10).
 Goods of love and charity take the place of falsities that have been removed (*Ps.* cxiv. 3-6).
 Good of love flows into the truths of the external or natural man (*Ps.* cxxxiii. 2).
 The doctrine of the new church from truths which are from the good of love and charity (*Zech.* vi. 1-7).
 Worship from the good of love in the new church (*Ezek.* xliii. 12-27).
Good of the Word (*see Word*).
Good (the) (bonus).—The good are led astray by the prosperity of the evil, imagining that good is of no use, neither affliction (*Ps.* lxxiii. 10-14); but afterwards it is granted them to know that the evil are nevertheless devastated and consumed (*ib.* 15-20, 27); but the good are always upheld and live with God (*ib.* 23-26).
 The good and the evil are alike prosperous—so say those who have adulterated the truths of the church (*Mal.* iii. 13-15).
 Let not the evil exalt themselves above the good (*Ps.* lxxv. 4-6); for the judgment comes, in which the evil perish and the good are saved (*ib.* 7); the good will worship the Lord (*ib.* 9; *cf.* lxxvi. 7-12).
 Comparison of the lot of the evil with the lot of the good. . . . The good are saved by the Lord and taken up into heaven (*Ps.* xxxvii.).
 The evil do evil to the good (*Ps.* x. 1-11).
 The good, whom the evil infest, are delivered by the Lord (*Ps.* xvi. 3-5).
 The Lord fights for the good against the evil (*Ps.* xi. 1, 5).
 The Lord will to eternity deliver the good as against the evil (*Ps.* xii. 5-8).
 The good separated from the evil (*Isa.* ii. 22).
 The good will be saved and the evil will be cast into hell (*Mal.* iv. 1-3).
 May the good be saved (*Ps.* civ. 31-35).
 The good to be saved at the coming of the Lord (*Isa.* xl. 1-5).
 The good will be saved (*Ps.* lxiv. 9, 10).
 The good are saved by the Lord (*Ps.* xxxiv. 12-22).
 The good will understand (*Dan.* xii. 10).
 Deliverance of the good; and their thanksgiving that the evil have been conquered and cast into hell (*Ps.* ix. 9-18).
Gospel (*see Evangelization, Preach*).
Great.—Greatness and extension of the Lord's dominion (*Ps.* lxxii. 8-12).
Grief (dolor) (*see also Lamentation; Lord, GRIEF OF; Mourning*).
 Grief on the part of the Lord; and directed to the Lord (*Hab.* i. 1-5).
 Grief on account of falsity (*Jer.* xiii. 17).

Grief that there is no truth either in the church or in doctrine (*Fer.* xiv. 17, 18).

Grief of doctrine (*Ezek.* xxi. 6, 7).

Grief because of the backsliding of the church from the Lord, and its vastation (*Fer.* x. 19-21).

Grief on account of devastation (*Fer.* xlviii. 30-34; *Lam.* i. 12-16).

Grief on account of there being no longer anything of the church (*Hab.* iii. 16, 17).

Grief because of the destruction of all things of the church (*Fer.* ix. 10-12).

Reciprocal grief and lamentation that the time is so long drawn out, etc. (*Fer.* viii. 18-22; ix. 1).

Those who are separated grieve over the wicked (*Fer.* vi. 24-26).

Grief of the church because they cannot be converted (*Ezek.* xxi. 12, 13).

No grief on account of the utter desolation of the church (*Ezek.* xxiv. 15-17).

Grow (see also *Multiplication*).

The new church will grow when nothing of the church remains in the old (*Hosea* i. 10, 11).

The new church will grow and will be multiplied from all who worship the Lord and love the Word (*Zech.* viii. 20-23).

From trust in the Lord the church will grow in truths and goods (*Ps.* lxxxiv. 5-7).

Growth in the knowledges (*cognitiones*) of the church (*Gen.* xiii.).

Truths and goods with those who are of the new church will grow (*Micah* iv. 8-10).

Guard } (*custodio*) (see *Protect*; *Word, POWER OF*).

Keep } Prayer to the Father to keep Him (*Ps.* cxxi.).

The truth of the church must be guarded (*Isa.* xxvii. 2, 3).

Those who were of the Lord's church guarded by Him that they might not undergo the punishment of the inquisition (*Dan.* vi. 18-23).

The redeemed will be guarded against falsities (*Fer.* xxxi. 10, 11).

From the Lord the new church is kept from falsities of evil (*Ps.* cxxv.).

There will be no fear of the hells, for the Lord guards (*Ps.* xxxiii. 4, 5; cf. *Isa.* li. 12, 13).

Ham.—"Ham" is the natural of the Ancient Church (*Gen.* ix. 18-29).

Happy } (*beatus*) (see also *Felicity, Intelligence*).

Blessed } The just man is happy (*Ps.* xxxii. 1, 1, 2).

Those who have not perverted the Word will be happy (*Isa.* lxxv. 13, 14).

Those who trust in the Lord will be blessed of Him when He comes (*Mal.* iii. 17).

Happy is he who acknowledges the Lord (*Ps.* cxliv. 15).

Happy is he who confesses and worships the Lord (*Ps.* cxviii. 26-29).

Happy is he who trusts in the Lord (*Ps.* lxxxix. 15-18).

Happy is he who trusts in the Lord, who is the God of heaven and earth (*Ps.* cxlvi. 5, 6).

Happiness arises from trust in the Lord (*Ps.* lxxxiv. 8-12).

Happy is he who is of the Lord's church, for good in abundance is there (*Ps.* cxxviii. 1, 1-6).

Happy are they who are of the church which is from the Lord through the Word (*Ps.* xxxiii. 12-15).

The happy state of those who are of the Lord's kingdom (*Ps.* lxxii. 3, 6, 7, 15, 16).

Hardness (*durities*) (see also *Obduracy*).

Hardness of heart represented, from which it is that they have no fear (*Ezek.* iv. 3).

Harm (*laedo*).—Confidence of the Lord that the evil thoughts and intentions, by which the evil themselves perish, do no harm (*Ps.* cxli. 8–10).
 — (*noceo*).—The evils and falsities of the perverted church will no longer do any harm (*Ezek.* xxxvi. 13–15).

Harmony (*see Concordance*).

Hate.—The Lord fulfilled the Law, and therefore was hated, etc. (*Ps.* cxix.).

The Jewish Church hated the Lord (*Ps.* cix. t., 1–6).

Deadly hatred for one another among profaners (*Jer.* xix. 9).

Haughty (*elatus*) (*see also Pride, Self-exaltation*).

The Lord rejects the haughty (*Ps.* ci. 4, 5).

Heal.—They cannot be healed, because the church has been destroyed by means of falsities (*Jer.* xlv. 11, 12).

Hear (*audio*).—That the Lord causes the infernals to perish when He comes with Divine power has not been heard before (*Isa.* lxiv. 4 and *prec.*).

Hearing the Word and being in external worship is of no avail to the perverted church (*Ezek.* xxxiii. 30–33).

Unwillingness to hear about the Lord (*Jer.* xi. 21).

Consequence of not hearkening to the teacher of doctrine (*Ezek.* xxxiii. 8, 9).

Those who are of the perverted church are not heard by the Lord (*Micah* iii. 4).

Hearken (*ausculto*).—They hearken not (*Jer.* vi. 10). The consequence (*ib.* ii and *fol.*).

Heart.—Conversion with the mouth, not with the heart (*Ps.* lxxviii. 32–37).

Worship with the mouth, not with the heart (*Ezek.* xx. 1–3).

Heaven (*see All, Dominion, Ignorance, Innocence, Order*).

The Lord above the heavens (*Ezek.* i. 26).

The descent of the Lord from heaven, and His coming into the world (*Micah* i. 1, 2). The state of heaven then became changed (*ib.* 3).

The Lord is heaven and the church (*Jer.* xvii. 12, 13).

The Lord alone is the God of heaven (*Isa.* xlv. 23, 24; xlv. 12).

Heaven ruled by the Lord (*Isa.* xl. 26).

Heaven and the church are the Lord's (*Ps.* cxv. 16).

All of heaven and the church is from the Lord (*Ps.* lxxxix. 10–14).

Heaven and the church from the Lord (*Ps.* xlv.).

From the Lord's making the Human Divine, heaven and the church are His and they are in Divine truths from Him (*Ps.* xlv. 8); from the same cause there are affections of truth therefrom, and in these are the societies of heaven (*ib.* 9).

All things of heaven and the church from the Divine Human (*Ps.* xlviii. 11–13).

Through the oneness of the Divine and the Human in the Lord, heaven and the church will endure to eternity (*Ps.* xciii. 1, 2).

Heaven formed by the Lord through Divine truth (*Ps.* cxxvi. 4–6).

Divine truth from the Lord from the first things to the last things of heaven and the church (*Ps.* xix. 5, 6).

The three heavens (*Ezek.* xlvii. 1–12).

Heaven partitioned according to goods and truths in the whole complex (*Ezek.* xlvii. 13–23); further partition (*Ezek.* xlviii. 1–20, 23–29).

Heaven will serve the Lord (*Ps.* xci. 11, 12).

Man has been born for heaven (*Isa.* xlv. 18, 19).

The Lord teaches and leads to the truths and goods of heaven and the church (*Ps.* xxiii. t., 1–3).

Heaven and the church with those who live in humility and in accordance with the commandments (*Isa.* lxvi. 1, 2, 22).

The life of heaven in the Lord alone (*Isa.* xlv. 23–25).

Love and desire for the church and heaven (*Ps.* lxxxiv. t., 1–4).

The life of heaven is not in those who are against the Lord (*Isa.* xlv. 24).

Those who are in the faith of charity will come into heaven (*Dan.* xii. 2, 3).

The good are taken up into heaven (*Ps.* xxxvii.).

The heavens and the earths are the Lord's, therefore He should be praised in song (*Ps.* ciii. 19-22).

All who are in the heavens will confess the Lord (*Ps.* cxlv. 10-12).

In heaven with the Lord to eternity (*Ps.* xxiii. 6).

The Lord will come to judgment, that heaven and the church may worship Him from joy of heart (*Ps.* xcvi. 10-12).

Let not heaven and the church perish, but be established (*Ps.* cii. 25-28).

Effect of last judgment on those who will be in heaven (*Ezek.* xxvi. 19-21).

Heaven will be enlarged for them (*Isa.* xlix. 19, 20).

Heavenly Marriage (see *Conjunction, Good Will*).

Hebrew Alphabet (*Ps.* cxix. note).

Hebrew Church, so called from "Eber" (*Gen.* xii. 1-8).

Hell (see also *Bound, Combat, Destroy, Fear, Infernal, Lord, Temptation* OF; *Lord, Victory* OF; *Overthrow, Perish, Remove, Restrain, Subjugate, Uprising*).

Nothing but evils and falsities in hell (*Ezek.* xxiii. 28-31).

Nothing but falsity and evil in hell (*Jer.* vii. 32, 33).

Hell eternal (*Isa.* xxxiv. 9-15).

Hell is actually there, because there is nothing but the lust of the love of self (*Jer.* xix. 12, 13).

Those who endeavor to introduce evil and falsity will be in the hells (*Isa.* xlix. 26).

Those who adulterate good and truth will abide in hell (*Isa.* xiii. 19-22).

Those who adulterate good and truth will perish in hell (*Ezek.* xxii. 31).

Those who wish to be wise of themselves must be in hell (*Jer.* xvi. 13).

Those who worship only externals will come into hell (*Jer.* xvii. 4).

The self-intelligent shut up in hell lest, while continuing in their falsifications, they should spread their falsities abroad (*Ezek.* xxxi. 15-18).

All things which are of knowledge (*scientia*) of the natural man will become hell (*Ezek.* xxx. 13-19).

The end of those who are in mere knowledges (*cognitiones*) will be in hell (*Ezek.* xxvi. 15-18).

The church in respect to knowledges (*cognitiones*) is the countenance of hell (*Ezek.* xxvii. 35, 36).

The church which was in good, now in hell (*Ezek.* xxiii. 28-31).

Hell in place of the church, why (*Jer.* xix. 6).

Although the church was established by the Lord among the ancients, yet the hells now prevail against Him, etc. (*Ps.* xlv. 9-12, 19).

Hells from the Jewish and Israelitish Church (*Lam.* iii. 1-66).

Dominion of hell (*Isa.* lxiii. 17, 18).

God has no glory from the hells (*Ps.* lxxxviii. 10-12).

Let not the hells say that He has been forsaken by God (*Ps.* lxxi. 9, 11).

The malice of the hells described (*Ps.* lv. 9-14).

The hells among themselves desire evils against the Lord, and think that He is to be utterly destroyed (*Ps.* xli. 4-8).

The hells wish to destroy all things of the church (*Ps.* lxxxiii. 1, 1-5).

The hells mightily assault the Lord (*Ps.* cxliii. 8-12).

The hells that rise up against the Lord are enumerated (*Ps.* lxxxiii. 6-8).

The hells are of no avail against the Divine (*Ps.* lxii. 3, 4, 9).

Prayer for help against the hells, that they may not prevail, but be conquered (*Ps.* vii. 1, 1-17).

The hells will not prevail (*Ps.* xxxviii. 9, 15-22).

The hells removed by the Lord (*Isa.* li. 9-11).

Power of the hells destroyed by the Lord (*Isa.* xlii. 13-15; xliii. 16, 17).

- The hells have no saviour, wherefore they will be destroyed (*Ps.* xviii 41, 42, 45).
- Those who have falsified and adulterated the Word will perish in hell (*Nahum* iii. 1 4).
- Hell of blasphemers and profaners cannot be turned away by the Lord, because they ally it to themselves (*Jer.* xxi. 1-5).
- The worst in hell (*Isa.* xiv. 7-12, 15-21).
- The Lord has authority over the hells (*Ps.* cx. 4-7).
- The Lord's omnipotence against all things of hell (*Isa.* xlv. 1, 2).
- (cast into).—Cast into hell (*Isa.* xxiv. 21, 22; *liv.* 16, 17; *Hab.* iii. 10-15). They will be cast down into hell (*Ps.* lv. 15).
- The evil have been conquered and cast into hell (*Ps.* ix. 15-17).
- The evil cast into hell (*Isa.* ii. 10, 19-21).
- Although the evil flourish for a short time, yet they perish, and are cast down into hell (*Ps.* xxxvii.).
- The evil will perish and are to be cast into hell (*Zeph.* iii. 6-8).
- They cannot but be cast into hell (*Jer.* xvi. 4).
- Cast into hell, where there is nothing but falsity and evil (*Jer.* vii. 32, 33).
- When they have been cast into the hells the knowledges (*cognitiones*) of truth will be evident to those who will be in heaven and in the church (*Ezek.* xxvi. 19-21).
- The self-intelligent cast into hell that they may no longer destroy (*Ezek.* xxxi. 14).
- Those who are against the church because of falsities will be cast into hell (*Isa.* liv. 16, 17).
- Those in evil and falsity therefrom cast into hell (*Isa.* xxxiv. 9-15).
- Those who have falsified the external of the Word are cast into hell (*Jer.* xlix. 19-22).
- Those who have falsified the sense of the letter of the Word are cast into hell (*Ezek.* xxi. 30-32).
- Those who pervert shall be cast into hell, that they may no longer pervert truths in those who are in an affection for truth (*Ezek.* xxxii. 13-16).
- The evil will be cast into hell, because they have annihilated the Word (*Mal.* iv. 1, 3, 4).
- Those who adulterate the Word cast into hell (*Isa.* xiv. 7-12, 15-21; xxx. 32, 33).
- Those who have adulterated the truths of the Word to be cast into hell (*Zeph.* i. 9-11).
- Those who have become "Babylon" are cast into hell (*Jer.* li. 62-64).
- Those who invented the inquisition were cast into hell (*Dan.* vi. 24).
- Those who worship another god and reason against truth will be cast into hell where there is such evil (*Hosea* x. 7, 8).
- Profaners cast into hell (*Jer.* viii. 1, 2).
- Backsliders cast into hell (*Jer.* xv. 2, 3).
- Those who have destroyed the church cast into hell with tumult, on the day of judgment (*Nahum* ii. 3-6).
- Help** (*adjuvo*).—The Father helped the Lord in His distresses (*Ps.* cxviii. 5-9). The evil fought against Him, but He was helped by the Divine (*Ps.* cxviii. 10-14).
- Being helped, the Lord repressed the hells (*Ps.* vi. 1., 8-10).
- Song in praise of the Lord that He gave help in grievous temptations (*Ps.* cxvi. 1-II).
- } (*assisto*) (*see also Song of Paise*).
- Assist** } A song in praise of the Father by the Lord to give help against the hells (*Ps.* viii. 1., 1-3, 9).
- Prayer of the church to the Lord, and in the highest sense, of the Lord to the Father, that because He alone fights, He may assist against the hells (*Ps.* xxv. 15-20).

- Prayer of the Lord to the Father, to give help in temptations, because He is known by no one except the Father only, in whom is His trust (*Ps.* cxlii. *t.*, 1-3).
- Prayer of the Lord to the Father for help in temptations, etc. (*Ps.* lxxxvi. *t.*, 1-8 and *fol.*).
- Prayer to the Father for help, lest the evil prevail (*Ps.* lxix. 13-20).
- Prayer of the Lord to the Father for help against the hells, that they may not prevail, but be conquered (*Ps.* vii. *t.*, 1-17).
- Prayer of the Lord to the Father for help against the evil, falsifiers, and hypocrites (*Ps.* v. *t.*, 1-10).
- Prayer to the Father, that He may assist against those who wish to destroy Him (*Ps.* liv. *t.*, 1-3).
- Prayer to the Father for help, because He is considered vile, and as nothing (*Ps.* cix. 21-25); let them be put to shame (*ib.* 26-29).
- Prayer of the Lord to the Father, to give help and show His power, that those who are to be of the new church may be delivered (*Ps.* cviii. *t.*, 1-6).
- Prayer to the Father for help against the hells, that those who worship Him may have salvation (*Ps.* lxx.).
- Prayer of the Lord to the Father to give help, that He might see the church established (*Ps.* cvi. 1-5).
- Prayer to the Father, that, unless He assist, no one will have eternal life (*Ps.* lxxxix. 46-48); He assists (*ib.* 52).
- Confidence that the Father will assist Him (*Ps.* lxxi. 1-5, 7, 12, 14).
- Despair whether the Father would give help (*Ps.* lxxvii. *t.*, 1-9).
- The Father will assist (*Ps.* xxviii. 6-8).
- The Father assists against those that wish to destroy Him, and they will perish (*Ps.* liv. 4, 5); a song in praise of assistance (*ib.* 6, 7).
- The Divine of the Lord gives help against the evil and in temptation (*Ps.* xciv. 16-19).
- Song in praise of the Father because He gives help (*Ps.* cix. 30, 31).
- Song in praise of the Father by the Lord that He gave help in temptations (*Ps.* cxvii.).
- The Lord alone fights, and therefore alone can assist (*Ps.* xxv. 15-20).
- (*auxilium, auxilior*).—They have no help, because all love falsities and worship other gods (*Jer.* xi. 11-13).
- No help from heaven (*Lam.* i. 17-22).
- The Divine alone has power, and from it there is help (*Ps.* lxii. *t.*, 1, 2, 5-8, 11, 12).
- Prayer to the Father that He may be a help to Him in His combats, for without Him He has no power, etc. (*Ps.* cxliv. *t.*, 1-4 and *fol.*).
- Prayer to the Father, and He will bring help against the evil and hypocrites (*Ps.* lv. 23).
- O that the Father would help in affliction! (*Ps.* lvi. 7, 8); He will help (*ib.* 9).
- Through help from the Divine of the Lord the evil will perish (*Ps.* xciv. 22, 23).
- Song in praise of the Father, that He has helped Him (*Ps.* xl. *t.*, 1-5).
- The Lord's song in praise of the Father because of help and because of union (*Ps.* lxi. *t.*, 1-8).
- (*opitulator*).—May the Divine bring Him help! (*Ps.* xlv. 23, 26.)
- (*ops*).—Prayer (*precatio*) to the Lord to bring help (*Ps.* lxxiv. 2, 10, 11).
- Prayer (*precatio*) unto the Lord for help against blasphemers (*Isa.* xxxvii. 14-20); the answer (*ib.* 21-27).
- Hereditary** (see *Mother*).
- Hereditary evil (*Ezek.* xviii.).
- Heresy** (see also *Controversy*).
- Those who apply the Word to a heretical falsity will perish (*Amos* i. 6-8).

Hidden.—Whence salvation comes has been hidden (*Isa.* xlv. 15).

Perversion of all things of the church was hidden from them (*Jer.* xxxviii. 24-28).

High.—From the highest to the lowest, all pervert (*Jer.* v. 30, 31).

Historical.—Historical parts of the Word, like the prophetic parts, contain a spiritual sense; its character described (p. 163).

Historical things in the Word are representative (p. 163).

The Israelitish and Jewish Church is described by the historical portions of the Word (p. 163).

Holy.—The Lord is holy (*Ps.* li. 11, 12).

Holy things of the church profaned (*Ps.* lxxiv. t., 1-9).

Destruction of holy things of the church (*Ezek.* xxiii. 36-39).

Utter falsification and adulteration of the holy things of the church (*Ezek.* xxiii. 43-45).

(After the judgment) they shall no longer destroy the holy things of the church (*Nahum* ii. 11-13).

The ultimates of the new church will be holy (*Ezek.* xlv. 1-5).

The holy of doctrine (*Ezek.* xlv. 6-8).

Holy Spirit.—Those who acknowledge the Lord will receive the Holy Spirit (*Isa.* xlv. 1-4).

Honor.—The Lord has honor from His Divine (*Ps.* xxi. t., 1-6).

Hope (see *Trust*).

Horror.—Those who are outside of the church are horrified at the falsities of those who pervert all truths of the church (*Ezek.* xxxii. 9, 10).

Horrid falsities and evils (*Isa.* xxxiv. 9-15).

Hosea.—The prophet Hosea represented the falsification of the Word with the Jewish nation (*Hosea* i. 1-3).

House (see *Drink*).

Human (see *Lord*, HUMAN OF).

Humiliation (see *Lord*, HUMILIATION OF).

The new church will be in humiliation (*Zech.* viii. 18, 19).

Humility.—The Lord is to be humbly worshipped (*Ps.* xcv. 6, 7).

Those who are humble will have salvation from the Lord, and life and protection (*Ps.* cxxxviii. 6-8).

The Lord teaches those who are humble in heart (*Isa.* lvii. 15).

Heaven and the church are with those who live in humility (*Isa.* lxvi. 1, 2).

Hypocrisy (see *Interiors*).

Hypocrites (see also *Falsifiers*).

Hypocrites (*Ps.* x. 1-11; 1v. 19-21, 23).

There are no longer any good, but only hypocrites (*Ps.* xii. t., 1-4).

Hypocrites think evil (*Ps.* xxxvi. t., 1-4).

Hypocrites will be in hell and will perish (*Ps.* lii. t., 1-6).

Prayer for help against hypocrites (*Ps.* v. t., 1-10).

To the Father, that He may be preserved from the deceitful and hypocrites (*Ps.* cxiv. 6-8).

Prayer of the Lord to the Father that the hypocrites may be subjugated (*Ps.* xxviii. t., 1-5).

Idolatry (see also *God*, last two references).

End of the Ancient Church, when it became idolatrous (*Gen.* xi. 10-32).

Ignominy (see *Shame*).

Ignorance (see also *Falsity from Ignorance, Instruct, Teach, Truth*).

Why the church is ignorant of the Lord's omnipotence and omniscience (*Isa.* xl. 27).

They could not grow better prior to this, owing to ignorance (*Isa.* xxvi. 16-18).

- Those who are in ignorance and natural, will draw near (*Isa. xlv. 14*).
 Those who are in ignorance from not having the church will draw near to the Lord (*Isa. xviii. 7*).
 Those who are in ignorance of the truth will come to the Lord (*Isa. xli. 25, 26; xlii. 9-12*).
 Their joy (*Isa. xlii. 9-12*).
 Those who had not known the Lord before will draw near (*Isa. lx. 14*).
 Those who from ignorance are in things not true and good, will draw near (*Micah iv. 6, 7*).
 Those who are in ignorance of good and truth, because of a lack of them, will be brought to the Lord (*Fer. i. 4-7*); they will depart from "Babylon" (*ib. 8*).
 Those who are in ignorance will have knowledges (*cognitiones*) of good and truth (*Isa. xxi. 13, 14*).
 Those who are in ignorance are to be enlightened (*Isa. xlii. 16*).
 Those who are in ignorance of truth to be saved by the Coming of the Lord (*Isa. lxi. 1-3*).
 The new church in ignorance and in lack of truth (*Ps. cvii. 9-15*).
 Establishment of the church with those who have been in spiritual captivity, or in ignorance of truth (*Fer. xxx. 1-3*).
 The doctrine of the new church from truths which are from the good of love and charity will be with those who are in ignorance of truth (*Zech. vi. 1-8*).
 The Lord disperses ignorance by means of the Word (*Ps. cxlvii. 16-18*).
 Out of ignorance of truth into the truths of heaven (*Fer. xxxi. 18-21*).
 Self-intelligence leads to ignorance concerning the Lord (*Isa. xxii. 8-12*).
 Ignorance of God due to knowledges of falsity confirmed by reasonings (*Isa. lii. 5*).
 Those who pervert truths will not know what Divine truth is (*Fer. xxxii. 35, 36*).
 Those who are willing to be in blind ignorance (*Isa. xviii.*).

Illustration (*see Enlighten*).

Imbue (*see also Instruct*).

- They began to be imbued with falsities of faith (*Fer. xl. 13-16*).
 Because imbued with falsities of religion, they are unwilling to give heed to the Word (*Fer. xxii. 22*).
 Because they have been imbued with knowledges of falsity confirmed by reasonings, there is evil and ignorance of God (*Fer. lii. 4, 5*).
 Not become imbued with falsities (*Fer. xxix. 8, 9*).
 The prophet should be imbued with the Word, which in itself is delightful (*Ezek. iii. 1-3*).
 Those of the new church will be imbued with wisdom (*Fer. xxxi. 23-28*).

Impious (*see Wicked*).

Implant.—The Lord in His Divine Human implants the church in the natural man (*Ps. cxxxv. 12, 13*).

Implore (*see Pray (implore)*).

Impure (*Lam. iv. 15*).

Incarnation (*see Descent; Lord, COMING OF*).

Increase (*see Grow*).

Indignation.—Indignation at change of state of the church (*Ezek. iii. 14, 15*).

Indignation that the Jewish Church will be destroyed (*Fer. xxxii. 1-5*).

Industry.—Non-reception due to industry (*Fer. v. 4, 5*).

Infernal (*see also Hell*).

Infernal evil and falsity (*Fer. ix. 22*).

Infernal evil invades and still further destroys all the goods and truths of the church (*Fer. v. 14-17*).

Infernal things will be removed from the new church (*Micah vii. 16, 17*).

- (*the*).—They have become infernal (*Lam.* v. 10-18).
 Malice of the infernals (*Ps.* lvi. 5, 6).
 Protection, deliverance and salvation from the infernals (*Isa.* xxxv. 4-9).
 The Lord snatched them out of the hand of the infernals (*Ps.* lxxviii. 18-23).
- Infestation.**—Infestation by evils and falsity, and no remedy (*Jer.* xxx. 12-15).
 From the uniting of the Divine and the Human in the Lord will be a church that will be safe from infestation from falsities (*Ps.* lxxv.).
 The evil infest the good (*Ps.* xvi. 3-5).
 Infestation by falsities (*Micah* v. 1).
 Infernal falsity from the former church will infest the new church which the Lord will establish (*Zech.* iii. 1, 2).
 Protection against infestation (*Isa.* xxv. 3-5).
 No fear of infestation (*Isa.* li. 12, 13).
 No fear of infestations from the hells (*Ps.* xlvii. 8, 9).
 The natural purged of falsities and evils of every kind, which infested (*Ps.* cv. 25-36).
- Infidel.**—The church with all things appertaining to it has been utterly destroyed, and its holy things profaned, they saying in their heart that religion is not anything (*Ps.* lxxiv. 1, 1-9).
- Infirmity.**—The Lord knows the infirmities of man (*Ps.* ciii. 8-18).
 Confession of infirmities, and deliverance (*Ps.* xxxii. 5-7).
- Influx** (*see also Operation*).
 Influx of the Lord from Divine love (*Ezek.* xli. 1-3).
 Influx of Divine truth (*Ezek.* i. 24, 25).
 Influx of Divine good and Divine truth from the Lord. From this influx angels and men have spiritual life (*Ezek.* xlvii. 1-12).
 Influx of the Lord into the church from doctrine from the Word (*Ezek.* x. 18-20).
 The good of love flows into the truths of the external or natural man (*Ps.* cxxxiii. 2).
 Falsities of evil and evils of falsity will dissipate influx on the day of judgment (*Jos.* ii. 30, 31).
- Inform** (*see Instruct*).
- Inhabit** (*see Dwell*).
- Inheritance.**—Inheritances or partitions of the church and heaven according to goods and truths in the whole complex (*Ezek.* xlvii. 13-23; xlviii. 1-20, 23-29).
- Iniquity.**—Iniquity of the old church is to be disclosed (*Isa.* lviii. 1).
- Injustice** (*Hab.* i.).
- Inmost.**—When the church was destroyed (*deperdo*) even to inmosts, all things were destroyed (*destruo*) (*Amos* vii. 2-9).
- Innocence.**—Innocence belongs to the Lord (*Ps.* xxvi. 1, 1-6, 11).
 Innocence of the Lord (*Ps.* lix. 1, 1-7).
 Those who are then of the church wish to destroy and slay the Lord, although He is innocent (*Ps.* lix. 1, 1-6).
 Song in praise of the Father by the Lord to regard His innocence (*Ps.* viii. 1, 1-3, 9).
 The state of innocence in the heavens (*Isa.* xi. 6-9).
 Wisdom and innocence will be in the new church (*Zech.* viii. 4-6).
- Inquisition.**—Undergoing the punishment of the inquisition is meant by "the lion's den into which Daniel was cast" (*Dan.* vi. 10-17); still they were guarded by the Lord that they might not undergo that punishment (*ib.* 18-23); but those who invented that crime were cast into hell (*ib.* 24).
- Insanity.**—Insanities from falsity of evil (*Jos.* ii. 4-9).
 Insanity will take the place of intelligence (*Isa.* xix. 11-15).
 Insanity from self-intelligence (*Isa.* xlv. 25).

Those who lust after being insane in falsities (*Isa. lvi. 12*).

Insist (*insisto*) (see also **Urgent**).

When the end comes, those who are natural-sensual will be persistent (*Dan. xi. 44, 45*).

Inspiration.—Speaking from inspiration (*Jer. xxvi. 17-19*).

Institute } (*instituto*) (see also **Establish**, **Church**, etc.).

Institution }—Institution of the Israelitish and Jewish Church which was from Eber, and its first institution from Abram, etc. (*Gen. xii. 1-8*).

The church was instituted solely with the Israelitish nation (*Amos iii. 1, 2*).

Of the church instituted among the Jewish nation (*Ps. cvi.*).

Institution of the church (*Jer. xix. 1; xxxiii. 14-16*).

A church full of truths and goods from the Word was instituted by the Lord (*Isa. v. 1, 2*).

The church cannot be instituted among them because every one looks to himself and not to the Lord (*Haggai i. 7-9*); it will be instituted among those who are wise from the Word (*ib. 12-15*).

Faith alone prevails until the Lord institutes the church (*Dan. vii. 22*).

A new church to be instituted among others (*Ezek. xvi. 59-63*).

New church to be instituted when the former church has profaned holy things (*Jer. xxxii. 36-40; see also Ezek. v. 13-17*).

The Lord will institute a new church when the former church has been completely perverted (*Zech. i. 14-17 and fol.*).

Quality of the church about to be instituted in respect to truth and good (*Zech. ii. 1, 2*).

After the old church has perished, a new one will be instituted under the Lord, who will reign over it (*Zech. ix. 10, 11*).

The Lord will come and destroy the Babylonish religion, and will institute a church that will be in Divine truths from Him (*Dan. ii. 44, 45*).

A new church will be instituted by the Lord, which will be in truths from Him (*Ezek. xi. 17-20*), while the former church is being destroyed (*ib. 21*).

The Lord entirely removed falsities of evil when the church was instituted among them, and they were instructed (*Amos ii. 9-11*).

A new church will be instituted by the Lord, which will acknowledge the Lord (*Amos ix. 11, 12*).

The Lord will institute a church in which will be the doctrine of truth and good (*Zech. viii. 1-3*).

A new church instituted by means of the Word and by means of doctrine therefrom (*Ezek. x.*).

A new church instituted which would worship the Lord, and which the Lord could lead (*Ps. lxxviii. 68-72*).

The Lord will institute a church, in which will be worship from good (*Ps. li. 18, 19*).

A new church to be instituted which will worship the Lord, and will acknowledge its evils and at the same time the Lord's mercy (*Ezek. xx. 40-44*).

Prayer of the Lord to the Father, to institute a new church after judgment has been executed upon the evil (*Ps. lxxxv. 1, 1-7*).

The Lord in His Divine Human institutes the church (*Ps. cxxxv. 4*).

A church internal and external is being instituted (*Ps. lx. 6-9; cviii. 8, 9*).

The Lord has instituted a church with those who could be in external truth, but who were not in external good, etc. (*Mal. i. 1, 2, and fol.*).

The Lord has instituted a church and reformed it by truths from the Word, and yet falsities begin to destroy it (*Ps. lxxx. 8-13*).

The church, when first instituted, was full of truths; at the present day it is devastated (*Haggai ii. 1-3*); nevertheless a church will be instituted (*ib. 4, 5*).

The new church, meant by the "New Jerusalem," is also being instituted elsewhere (p. 164).

Instruct (*erudio*) (see also *Evangelization, Imbue, Teach*).

Those who trust in the Lord to be instructed (*Isa. xxx. 20, 21*).

— (*informo*).—The descendants of Jacob were instructed in the things of the church from the very beginning, but in vain (*Zech. i. 1-4*).

When the church was first instructed in truths it was made fit for receiving life (*Ezek. xxxvii. 7-14*).

Instruction of the new church when the Lord comes (*Ezek. xxiv. 24-27*).

Instruction by the Lord (*Isa. xvii. 7-14*).

After conversion they will be received into the church and instructed in its truths and goods (*Hosea xiv. 4-7*).

Instruction in truths by the Lord (*Isa. xix. 18-22*).

Concerning the duties of those who instruct and are instructed (*Ezek. xxxiii.*).

(*instruo*).—The first instruction of the Israelitish and Jewish Church, which is the instruction of the natural man by means of knowledges (*scientiæ*) which are meant by "Egypt" (*Gen. xii. 9-20*).

They had no understanding of truth, although instructed (*Hosea ix. 10-13*).

The new church from the nations will be instructed (*Ps. cxxvi. 5*).

The Lord will instruct those that are in ignorance (*Ps. cxiv. 7, 8*).

Those in ignorance are to be instructed (*Isa. xxvi. 16-19*); in Divine truths (*Isa. xlix. 21-23*).

Those who had the capacity to understand were instructed (*Ezek. xvii. 4, 5*).

Instruction in the first principles of the church ("Israel in Egypt") (*Hosea xi. 1*).

Instruction in cognitions and knowledges (*scientiæ*) (*Hosea xi. 3, 4*).

Instruction (*instructio*) consequent on temptation (*Ezek. xx. 10-12*).

The Lord entirely removed falsities of evil when the church was instituted among them, and they were instructed (*Amos ii. 9-11*).

Insurrection (see *Uprising*).

Integrity (see *Perfection*).

Intellectual.—Those who represented the intellectual things of the church, etc. (*Hosea v. 1-3*).

Intelligence (see also *Insane, Self-intelligence*).

Intelligence of the men of the Most Ancient Church (*Gen. ii.*).

Those who trust in themselves and in their own learning have no intelligence (*Isa. xxx. 16, 17*).

Intelligence dissipated by pride (*Ezek. xxviii. 12-18; cf. xxxi. 10-13*).

If they do according to the truths of the Word and the knowledge they possess, and do not pervert these, they will have intelligence (*Fer. xxii. 3, 4*); otherwise all of their intelligence will perish (*ib. 5, 6*).

Spiritual intelligence from knowledges (*scientifica*) of every kind through confirming, by means of these, the Divine things of the church (*Ezek. xxxi. 3-9*).

From their having been in knowledges (*scientiæ*) they will have intelligence from the Lord (*Hosea xi. 9-11*).

Intelligence by means of knowledges (*cognitiones*) (*Ezek. xxvii. 3-9; 14-20; xxviii. 12-18*).

Every one taught according to the state of his intelligence (*Ps. civ. 10-23*).

Intelligence through truths and goods from the Word (*Ezek. xvi. 13, 14*).

Intelligence grows through Divine truths (*Ezek. xxxvi. 33-36*).

Intelligence which is from the Lord is of value, but not self-intelligence (*Ps. cxlvii. 10, 11*).

Those who are in the faith of charity will become intelligent (*Dan. xii. 4*).

- From the good of charity, from which is worship, there will be intelligence (*Zech* xiv. 20, 21).
- The Lord fills those who look to Him with intelligence and makes them happy (*Isa.* li. 3).
- Those who will be of the new church will possess intelligence (*Zech.* ix. 17).
- Angels and men have intelligence and charity from the Divine good and Divine truth (*Ezek.* xlvii. 1-12).
- In heaven with increasing intelligence (*Isa.* lx. 21, 22).
- Intend** } (*intendo*).—The evil intentions by which the evil themselves perish,
Purpose } do no harm (*Ps.* cxli. 8-10).
Intention } Falsifiers and hypocrites who purpose evil against the Lord (*Ps.*
 cxl. i., 1-8).
- Those who are of the church purpose to have the Lord put to death (*Ps.* xxxviii. 11, 12).
- The hells purpose putting the Lord to death for desiring their good (*Ps.* xxxv. 10-16).
- Trust from His Divine against those who purpose to put Him to death (*Ps.* xl. 12-15, 17).
- Intercession**.—Intercession of no avail (*Jer.* xi. 14; xv. 1).
- Intercession is of no avail when there is no longer any truth or good in the church (*Ezek.* xiv. 12-14).
- Intercession is of no avail when evil desires take possession of the church (*Ezek.* xiv. 15, 16), or falsities (*ib.* 17, 18), or adulteration of good (*ib.* 19, 20).
- Intercession is of no avail, because it is certain that they profane the truths and goods of heaven (*Jer.* vii. 16-19).
- Interior**.—The Lord knows what lies hidden interiorly howsoever the external may appear (*Jer.* xvii. 9, 10).
- Interiors, which are evil, will be laid open (*Jer.* xiii. 26, 27).
- **church**.—When the Lord comes into the world the church will be an interior church (*Haggai* ii. 6-9).
- Internal** (see also **External**).
- Internals rejected, even from the beginning (*Jer.* vii. 25, 26).
- It is in their internals to worship only externals (*Jer.* xvii. 1, 2).
- Internals of the church more than ever before (*Isa.* lxi. 6, 7).
- Internals of worship are of truth and good (*Micah* vi. 6-8).
- **church**.—A church internal and external instituted (*Ps.* lx. 6-9; cviii. 8, 9).
- All things of worship of the internal church in respect to good and truth (*Ezek.* xli. 1-26).
- **truth**.—The Lord in His Divine Human alone teaches the church external and internal truths (*Ps.* cxxxv. 6, 7).
- Interpret**.—Perversion by false interpretation (*Jer.* xxiii. 25, 26).
- Those who have falsely interpreted the Word are condemned (*Jer.* xxix. 20-23).
- False interpretation of the truths of the Word (*Ezek.* xiii. 10-12).
- Introductory truth**.—The knowledges (*cognitiones*) of the new church are introductory truths (*Ezek.* xlviii. 30-34).
- Invasion**.—Invasion by infernal evil (*Jer.* v. 14-17).
- Invoke** (see **Call upon**).
- Irreligion** (*Ps.* lxxiv. i., 1-9).
- Irruption**.—Irruption of falsities (*Jer.* iv. 13).
- Irruption of falsities and evils of falsity (*Jer.* v. 6).
- Israel**.—"Israel" means the Lord (*Isa.* xlix.).
- "Israel," the Lord (see *Hosea* xi. 1, under **Egypt**).
- "Israel" means the new church that will be established by the Lord (*Jer.* xxxi.).

Israelites, Israelitish Nation, Israelitish Church, Israelitish and Jewish Church (*see also* **Samaria, Jews**).

Israelitish and Jewish Church a representative church (p. 163).

Israelitish and Jewish Church is described by the historical portions of the Word (p. 163).

Israelitish and Jewish Church was from Eber, and was therefore called the Hebrew Church. Its first institution from Abram, etc. (*Gen.* xii. 1-8).

The first thing of the church among the fathers of the Israelitish nation was destructive of all things of the church (*Ezek.* xix. 1, 2); that nation also destroyed all things of the church (*ib.* 3).

They were natural-external and opposed to all things of the church, therefore they became perverted and were destroyed (*Ezek.* xix. 4-7).

The church was instituted solely with the Israelitish nation, therefore falsities and evils must be examined there (*Amos* iii. 1, 2).

The Word was given to the children of Jacob, and they were confirmed in it by means of miracles; but their fathers and the children had gone back, and had not lived according to it; the miracles in the desert even having no effect, etc. (*Ps.* lxxviii.).

First instruction of the Israelitish and Jewish Church (*Gen.* xii. 9-20).

Those who were descended from Jacob, were instructed in the things of the church from the very beginning, but in vain; therefore what happened to them was according to the Word; their successive states even to the end, etc. (*Zech.* i. 1-11).

The church among the children of Israel has gone back, and worship another god, etc. (*Ps.* lxxxi. 8-11 and *fol.*).

All Divine truth perverted and rejected in the Israelitish and Jewish Church (*Ezek.* xix. 12-14).

The Israelitish Church had a similar fate as the Jewish Church, but in less degree (*Ezek.* xvi. 46-52).

Hells from the Israelitish and Jewish Church (*Lam.* iii.).

Jacob, Children of (*see* **Israelites**).

Japheth.—"Japheth" means the spiritual of the Ancient Church (*Gen.* ix. 18-29).

Jehovah (*see also* **Lord**, AS JEHOVAH AND GOD).

The Lord is Jehovah who has foretold that He would grant the Holy Spirit (*Isa.* xlv. 5-7); there is no other God (*ib.* 8).

The Lord is none other than Jehovah; let all men know this (*Isa.* xlv. 5, 6).

They will acknowledge that the Lord is Jehovah (*Fer.* xxiii. 7, 8).

Jeremiah.—"Jeremiah" represents the Lord (*Fer.* i. 4-8).

Jerusalem.—"Jerusalem" means the church which is in good (*Ezek.* xxiii. 1, 2); its history (*ib.* 3, 4, 11-13, and *fol.*).

Jews. } —(*For further references see under Perish; see also Is-*
Jewish Nation. } *raelites*).

Jewish Church. } The Lord strove with the posterity of Jacob from their infancy (*Hosea* xii. 2-5).

There is no longer any truth in the Jewish Church (*Ps.* lxxvi. 5, 6).

The Jewish Church should refrain from, etc. (*Isa.* xlv. 21, 22).

The Jewish Church does not receive nor obey, although they are taught continually (*Fer.* xxxv. 12-16). Therefore they will perish (*ib.* 17).

Destruction of the Jewish Church and nation foretold (*Fer.* xxxvi. 1-10).

The church among the Jewish nation will be destroyed (*Dan.* xi. 1-4).

The Jewish Church will be destroyed, although its truth will be preserved (*Fer.* xxxiv. 1-7).

In the church in the Jewish nation there will be nothing but falsities of

- evil (*Micah* v. 8-15); it will have no power over the Lord's church, (*ib.* 9); and will perish with all its falsities and evils (*ib.* 10-15).
 Indignation that the Jewish Church should be destroyed (*Jer.* xxxii. 1-5).
 The church gloried in its possession of the Word, and on account of this representative worship, and they were continually guarded by the Lord; and yet they falsified and adulterated the Word and the worship (*Hosea* xii. 8-14).
 Those who were of the Jewish nation were commanded to teach the Word to the nations round about, but they would not (*Jonah* i. 1-3); (see the effect and subsequent events fully described in *Jonah* i.-iv.).
 Against the Jewish nation (*Micah* vi.); its character fully described (see *ib.* 1-16).
 Of the church instituted among the Jewish nation; it became perverted and revolted (*Ps.* cvi.); although they beheld Divine miracles, they backslid, and yet they were preserved (*ib.* 6-8); as at the sea Suph and afterwards in the desert, nevertheless they rebelled (*ib.* 9-34); they totally destroyed and profaned the truths and goods of the church (*ib.* 35-39); therefore the church with them was forsaken by the Lord, and destroyed (*ib.* 40-43).
 The Jews desiring that after the Babylonish captivity the church might be with them, but this will not take place, because they have not turned away from falsities and evils (*Zech.* vii. 1-7). They were told to keep the statutes, but they did not (*ib.* 8-12); therefore the church will not be with them, but they will be dispersed (*ib.* 13, 14).
 The prophet Hosea represented the falsification of the Word with the Jewish nation (*Hosea* i. 1-3). That profane church will be destroyed when the Lord comes, no pity being possible (*ib.* 3-6).
 Successive states of the Jewish Church (*Ezek.* xvi. 1-45; xx.).
 It is everywhere better than in the Jewish Church (*Ezek.* xvi. 56-58).
 The Jewish Church did not receive the Word (*Ezek.* ii. 3-5).
 The Jewish Church was against the Word and the Lord (*Ezek.* ii. 6, 7).
 The Jewish Church wholly devastated by traditions or by reasonings from falsities (*Jer.* lii. 1-7); the consequences (*ib.* 8-27).
 All truths of doctrine with the Jewish Church are destroyed, and it is against the Lord (*Jer.* li. 5).
 The perverted Jewish Church (*Ps.* cix.); it repudiated the Lord and considered Him vile, and hated Him (*ib.* i., 1-6); they will perish in the judgment, etc. (*ib.* 7-12 and fol.).
 The Jewish nation has utterly rejected the Lord (*Ps.* cxxiii.).
 The Lord was betrayed by the Jews, because He taught them (*Zech.* xi. 12, 13).
 The Jewish nation has destroyed conjunction with the Lord, because it has destroyed the church (*Ps.* lxxxix. 38-42).
 The Jewish nation destroyed the church (*Ezek.* xlii. 4-8; *Ps.* xciv.); O that judgment may be executed upon them! (*Ps.* xciv. 1, 2); because that nation has destroyed the church, neither does it fear God, although He sees all things (*ib.* 3-11).
 Confession respecting the Jewish Church destroyed (*Dan.* ix. 4-19).
 Rejection of the Jewish Church because they have utterly perverted the church (*Zech.* v. 1-4); they have destroyed every good (*ib.* 5-8); and will profane its truth still further (*ib.* 9-11).
 The Jewish church profaned all the truths and goods of the Word and of the church (*Hab.* i. 6-11).
 When the church among the Jewish nation had been destroyed, "Babylon" appropriated to herself all things belonging to it (*Dan.* i. 1, 2).
 End of the church among the Jewish nation (*Ezek.* xxiv. 1, 2).
 The Jews believe that the Messiah will come to exalt them to glory, and

yet the church among them has been devastated (*Haggai* i. 1-4; see further *ib.* 5-15).

John the Baptist will be sent before the Lord lest that nation should then perish (*Mal.* iv. 5, 6).

A new church after the Jewish church has been destroyed' (*Ezek.* xl. 1).

The Jewish nation will not be in the new church (*Ezek.* xliv. 9-14).

Let them not be like the nation sprung from Jacob, who estranged themselves from the Lord (*Ps.* xcv. 8-10); and with whom, for this reason, there is no conjunction whatever (*ib.* 11).

John the Baptist.—John the Baptist will be sent before the Lord, lest the Jewish nation should then perish (*Mal.* iv. 5, 6).

Jonadab.—"The children of Jonadab" represented those who are of the celestial church, *general subject* (*Jer.* xxxv.).

Joy (*gaudium*) } (see also *Gladness, Song of Praise, etc.*).

Rejoice (*gaudeo*) } —The Lord will come to judgment, that heaven and the church may worship Him from joy of heart (*Ps.* xcvi. 10-12).

Joy of the church over the coming of the Lord, with whom is Divine truth (*Ps.* xcvi. 1-6).

Joy of those who will draw nigh to the Lord (*Isa.* xlii. 9-12; xlix. 13).

Joy of the nations with whom a new church will arise (*Ps.* cxxvi. t., 1-4).

Joy that there is a new church that trusts in the Lord (*Ps.* lxxvi. t., 1-5).

Joy of the Lord over the new church where He reigns (*Ps.* cxxii.).

Joy on account of the fulfilment of predictions (*Ps.* xcvi. 4-8).

Joy of the Lord because He is preserved from the hells (*Ps.* xxxv. 17, 18, 24).

Joy because there is Divine power through the Lord's Human (*Ps.* cxviii. 15, 16).

Joy that the Lord is the God of heaven and the church (*Ps.* xcvi. 8, 9).

Joy from the Lord (*Ps.* xiv. 7).

Let those who worship the Lord rejoice in Him (*Ps.* xl. 16).

The whole church will acknowledge and worship the Lord from joy of heart (*Ps.* lxxvi. t., 1-5, 7).

Joy of those who are in Divine truths (*Ps.* xciii. 3, 4, and *prec.*).

Judge.—Those who are in the love of self and in self-intelligence judge from externals alone (*Hab.* ii. 11).

Judgment (see *Last Judgment*).

Just.—May the Father, who is true and just, hear (*Ps.* cxliii. t., 1, 2).

The Lord is just (*Ps.* vii. 3, 4, 8-10).

The just man is happy (*Ps.* xxxii. t., 1, 2); and wise (8, 9).

Justice (see also *Injustice*).

Justice perishes (*Hab.* i. 1-5).

It is of Divine justice that the impious man who is converted is saved, and the pious man who becomes impious, is condemned (*Ezek.* xviii. 25-29; cf. xxxiii. 12-20).

Through the Divine in Himself, the Lord has become justice (*Isa.* i. 8, 9).

The justice of the Lord is described (*Isa.* xlii. 21).

Justice belongs to the Lord (*Ps.* xcix. 4).

Justice belonged to the Lord (*Ps.* xviii. 20-27, 30, 32).

The justice of the Lord will be praised in song (*Ps.* xxxv. 27, 28).

Song in praise of the Lord because of His justice (*Ps.* cxlv. t., 1-7).

Keep (see *Guard*).

Kill (*occido*)

} (see *The Lord, SLAIN*; see also *Destroy*

Put to Death (*mortem condemno*) } (*perdo*).

King.—"King of the South" means the church which is in truths of faith from good of charity (*Dan.* xi.).

"King of the North" means the religion that is in faith separate from charity (*Dan. xi.*).

Kingdom (*regnum*) } (see also **Dominion, Evangelization, New Church, Spiritual**
Reign (*regno*) } **Kingdom, The Lord as God**.
Rule (*rego*) * } The Lord rules the heavens (*Isa. xl. 26*).

The kingdom of the Lord (*Ps. xlvii.*); song in praise of the Lord that He reigns over the church (*ib. 1-3*); and over the heavens (*ib. 9*).

The Lord will reign over the new church (*Zech. ix. 10, 11*).

The Lord reigns in His spiritual kingdom (*Ps. xlviii. 14*).

The Lord alone reigns (*Jer. x. 10*).

The Lord will reign by means of Divine truths (*Isa. xxxii.*).

The Lord reigns to eternity (*Ps. cxlvi. 10*).

The kingdom is the Lord's to eternity (*Ps. xlv. 6*).

The Lord's kingdom is eternal (*Ps. cxiv. 13*).

The kingdom of the Lord, and the happy state of those who are of His kingdom (*Ps. lxxii. 1, 1-4, etc.*).

Know (*cognosco*).—No one knows the Lord but the Father only, in whom is His trust (*Ps. cxlii. 4, 5*).

They do not know the Lord, who is the Word and the church (*Isa. viii. 13-16*);

Yet others who reject falsities and remove things falsified know the Lord (*Isa. viii. 17-21*).

They will know their God when He comes into the world (*Isa. lii. 6, 7*).

Knowledge (*cognitio*) (see also **Knowledge** (*scientia*), **Church, Rich, Natural knowledge**).

Of the church as to the knowledges of truth, which is meant by "Tyre" (*Ezek. xxvi., xxvii., xxviii.*).

Knowledges of every kind and species, in the ancient church, and intelligence by means of them (*Ezek. xxvii. 3-9*).

They imagine that all things of the church consist in knowledges (*Ezek. xxvi. 1, 2*).

When they have been cast into the hells, the knowledges of truth will be evident to those who will be in heaven and in the church (*ib. 19-21*).

Acquisitions and communications of all knowledges (*Ezek. xxvii. 12, 13*). Knowledge (*scientia*) intelligence and wisdom by means of them (*ib. 14-20; cf. 3-9*).

Divine worship from knowledges (*Ezek. xxvii. 21-23*).

A religion that consists in nothing but knowledges of good and truth (*Isa. xiv. 28-32*).

Truths and goods of every kind, and thus everything of the church acquired by means of knowledges (*Ezek. xxvii. 3-9*).

Those who believe themselves learned from mere knowledges will falsify all knowledges of truth and will perish thereby (*Ezek. xxviii. 6-10*).

Knowledges from the Word of service to doctrine, are perverted, and their good is turned away (*Amos i. 3, 5*).

Those who pervert knowledges of good are meant by "Arabia" (*Jer. xlix. 28-33*); they have destroyed the knowledge of good and truth by reasonings (*ib. 28-30*); their destruction (*ib. 31-33*).

Those who pervert knowledges of truth are meant by "Damascus" (*Jer. xlix. 23-27*); the doctrine of truth has been destroyed thereby (*ib. 23-26*); they will perish (*ib. 27*).

The church to be devastated, and devastated as to all knowledges of truth and good is "Tyre" (*Isa. xxiii.*).

There is no longer any truth of the church by means of knowledges, as before (*Isa. xxiii. 1-9*).

Those who have falsified the knowledges of truth by means of reasonings and knowledges (*scientifica*) and have thus destroyed the church, will utterly perish (*Zeph. ii. 12-15*).

- Imbued with knowledges of falsity confirmed by reasonings (*Isa. lii. 4*).
 Lack of knowledges of good and truth, because they are in evils and in things falsified (*Isa. iii. 1-12*).
 Deprived of all knowledge of truth and good (*Amos v. 26, 27*).
 All knowledge of truth will perish (*Zeph. i. 1-3*).
 Knowledges of truth and good of every kind and sort will perish (*Jer. xxv. 15-30*).
 Knowledges will not save those who have falsified and adulterated the Word, because they will be dissipated (*Nahum iii. 8-12*).
 All knowledges of good and truth have been dispersed (*Joel ii. 10*).
 Knowledges began to perish with the Jews, yet they lived unconcernedly (*Jonah i. 4-6*).
 Loss of knowledges among the Jews caused perversion of the state of the church among the nations round about (*Jonah i. 7-9*).
 Judgment upon those who are in knowledges alone (*Joel iii. 4-8*).
 At the coming of the Lord those who are in ignorance will have knowledges of good and truth (*Isa. xxi. 13, 14*).
 He will come when all knowledges of truth and good perish, until very little is left (*Isa. xxi. 15-17*).
 From the Lord is all knowledge of the truth of doctrine and the good of love (*Ps. cxxxvi. 7-9*).
 Falsity must be rejected and truth received, that there may be knowledge (*Jer. iii. 15*).
 By departing from the affections of the natural man the church will have cognitions of truth and good with subservient knowledge (*scientiæ*) (*Ps. xlv. 12-14*).
 Knowledges of the new church, which are introductory truths (*Ezek. xlviii. 30-34*).
 From the sense of the letter of the Word are the knowledges of truth and good, from which is spiritual nourishment (*Ps. civ. 24-30*).
 The new church will be in knowledges from the Word (*Zech. ix. 1, 2*).
 Those who are in knowledges from the Word will destroy these knowledges (*Zech. ix. 3, 4*).
 When those of the new church were in knowledges, they were admitted into temptations, and preserved (*Ps. cvii. 22-31*).
 Growth in the knowledges of the church, and separation of spiritual knowledges ("Abram") from natural knowledges ("Lot") (*Gen. xiii.*).
Knowledge of cognitions (*scientia cognitionum*) (*Gen. iv.*).
 Those who place religion in nothing but knowledge of cognitions (*Isa. xvii.*); they are to be destroyed (*ib. i, 2*).
 The knowledge of cognitions will be serviceable to the new church (*Isa. xvii. 3*).
 The knowledge of cognitions will be rare (*Isa. xvii. 4-6*).
 Those in knowledge of cognitions to be instructed by the Lord (*Isa. xvii. 7, 8*).
 The fate of those in knowledge of cognitions who do not suffer themselves to be instructed (*Isa. xvii. 9-14*).
Know (*scio*).—Let all men know that the Lord is none other than Jehovah (*Isa. xlv. 5, 6*).
 Let it be known that every thing of truth and good, and hence every thing of power and wisdom is from the acknowledgment of the Lord (*Jer. ix. 23, 24*).
 Those who will not confide in the Lord will not know (*Isa. xli. 21-24*).
 They do not know the way by which is salvation (*Isa. lv. 8, 9*).
 They might know it to be true that the Jewish Church and nation will be destroyed (*Jer. xxxvi. 11-16*).
 Because they wonder at the destruction of the church they will not know truths (*Ezek. xxv. 3-5*).

Knowledge (*scientia*) (see also **Knowledge** (*cognitio*), **Seduction**).

Those who out of a mere knowledge of such things as belong to the Word and the church make a religion for themselves and enter into it (*Isa. xix., xx.*).

Cognitions have perished through natural knowledges (*Ezek. xxvii. 26-29*). All knowledge (*scientia*) perishes because they have separated themselves from the Lord (*Fer. xxii. 7-9*).

Those who by knowledges pervert the holy things of the church (*Ezek. xxxii.*).

To those in the church who are in the knowledge of things (*Fer. xxii. 1, 2*); if they do according to the truths of the Word and their knowledge, and do not pervert them, they will have intelligence (*ib. 3, 4*); otherwise all of their intelligence and knowledge will perish, because they have separated themselves from the Lord, etc. (*ib. 5-9 and fol.*).

Instruction of the natural man by means of knowledges, which are meant by "Egypt" (*Gen. xii. 9-20*).

They were in natural desire and knowledge (*Hosea xi. 2*); they were instructed in cognitions and knowledges (*ib. 3, 4*); from this that they were in knowledges, they will have intelligence from the Lord (*ib. 9-11*).

Cognitions of good and truth with subservient knowledges (*Psa. xlv. 12-14*).

Knowledge, intelligence and wisdom by means of cognitions (*Ezek. xxvii. 14-20*).

— (*scientificum*) (see also **Natural Man**, **Reason**).

Knowledge does not save after death (*Psa. xlix. 16-20*).

All true knowledges will be taken away (*Fer. xvii. 3, 4*).

The natural man, in things Divine, trusts nothing but his knowledges (*Ezek. xxix. 1-3*).

Those who trust in knowledges will perish (*Fer. xli. 25, 26*).

Knowledges of the natural man have destroyed all things of the church (*Ezek. xxx. 1-5*). All who trust them will perish through evil loves (*ib. 6-9*). Those who trust in knowledges will destroy the truths of the church through reasonings from the natural man derived from falsities (*ib. 10-12*). They will have no truth, thus no power (*ib. 20-23*).

True knowledges are perverted by reasonings therefrom (*Fer. xli. 29, 30*).

Knowledges are no longer of any avail, because they have been destroyed by means of reasonings (*Fer. xli. 1-6*).

Respecting those who boast of knowledges, etc. (*Psa. xlix. 5, 6, and fol.*); they perish and come into hell (*ib. 10-14*).

Knowledges destroying affections for truth (*Ezek. xxvi. 5, 6*).

Knowledges of the natural man have defiled truths and goods (*Ezek. xxiii. 19-21*).

All the truths of the Word and of doctrine perverted by knowledges of the natural man (*Hosea vii. 11 and prec.*).

Knowledges pervert all understanding of the Word (*Isa. vii. 17-20*).

Knowledges that pervert truths, etc., devastate the whole church (*Isa. x. 23, 25-34*).

Knowledges falsely applied have perverted the doctrinals of the church (*Isa. xxxvi. 2-6 and prec.*).

Knowledges will become falsities (*Fer. xli. 7-10*).

Truths turned into falsities by knowledges (*Ezek. xvi. 23-28*).

Loving things that have been falsified by knowledges (*Fer. xli. 15-19*).

Those who have falsified the knowledges (*cognitiones*) of truth by means of reasonings and knowledges and have thus destroyed the church, will utterly perish (*Zeph. ii. 12-15*).

Knowledges will not save those who have falsified and adulterated the Word, because they will be dissipated (*Nahum iii. 8-12*).

Rejection of the Lord by means of knowledges (*Fer. ii. 18*).

Knowledges consulted by those who remained of the devastated church (*Jer.* xxxvii. 5; xlii. 1-6). The evil consequences (*Jer.* xlii. 7-22; xliii., xliv. 11-14).

Knowledges of the natural man perverted remains (*Jer.* xli. 16-18).

Knowledges of the natural man perverted by adapting them to falsities (*Jer.* xliii. 8-13).

Knowledges will be of use in future (*Isa.* xix. 18-22).

The spiritual, rational, and knowing faculties will act in unity (*Isa.* xix. 23-25).

Those who were of the church were natural and in knowledges (*Ps.* cv. 23, 24).

Reasonings from knowledges of the natural man will not destroy knowledges (*cognitiones*) of truth with the new church (*Ezek.* xxix. 17, 18); but they will, in the case of those who trust knowledges alone and have perverted the truths of the church (*ib.* 19-20).

Labor (*laboro*).—The Lord has labored with all His might, that they might grow better (*Ezek.* xxiv. 9-12).

Lack (*see Want*).

Lament (*lamentum*).—Lament over those who by knowledges (*scientiae*) have perverted the holy things of the church (*Ezek.* xxxii.).

Lamentation (*lamentatio*) (*see also Grief*).

Lamentation that they exalt themselves against the Lord and His Word (*Jer.* xviii. 19, 20).

Lamentation over the Jewish Church, everywhere in the Word (*Ezek.* ii. 8-10).

Lamentation to God, that there is a lack of everything of the church (*Lam.* v. 1-5).

Lamentation over the destruction of the knowledges (*cognitiones*) of truth (*Ezek.* xxvii. 30-34).

Lamentation at the corruption of the church, doctrine and Word (*Jer.* iv. 18-21).

Lamentation over the church because it has been successively devastated (*Amos* v. 1-3).

Lamentation over the destruction of the church and over their own destruction (*Amos* v. 16-20).

Lamentation over the devastation of the church (*Joel* i. 18-20).

Lamentation over devastation (*Jer.* ix. 17-19); and over destruction (*ib.* 20, 21; *Ezek.* vi. 11-14).

Lamentation of the church over her devastation (*Lam.* ii. 18-22).

Lamentation of the Lord, that He has been forsaken, together with the church (*Ps.* lx. 1., 1-3).

Lamentation by the nations who are in falsities from ignorance, because they do not have the Word (*Ps.* cxxxvii. 1-6).

Lamentation by those who are in good, and in truths therefrom (*Jer.* xxv. 34-38).

Last Judgment (*see Destroy, Disperse; Hell, CAST INTO; Institute, Perish, Reject*).

The last judgment (*Zeph.* i. 14-17; *Isa.* ii. 10, 19-21; xxiv. 21, 22; *Ezek.* vii.).

They ought to be converted before the Lord comes to judgment (*Zeph.* ii. 1-3).

After the church has been consummated, the judgment will come, etc. (*Dan.* ix. 24).

Something concerning judgment by the Lord (*Ps.* ci.).

Prayer that the Lord may come and effect the judgment (*Ps.* lxxxii. 8).

- O that judgment may be executed upon the Jewish nation which destroyed the church! (*Ps.* xciv. 1, 2.)
- For the sake of the church the Lord will come to judge (*Ps.* xciv. 12-15).
- The Lord will come to judgment, that heaven and the church may worship Him from joy of heart (*Ps.* xcvi. 10-12); He will come to judgment (*ib.* 13).
- The Lord will come and will execute judgment (*Jos.* ii. 1, 2; *Isa.* iii. 13, 14; xiii. 1; lxi. 1-3; *Ps.* xcvi. 9).
- The Lord will come for judgment to those with whom is the church (*Ps.* l. 1, 1-6).
- A last judgment when the Lord comes (*Ezek.* vii. 5-13).
- Those of the old church will fear the last judgment (*Isa.* xxxiii. 13, 14).
- Every evil and falsity will be destroyed on the day of judgment (*Isa.* xxvii. 4, 5).
- The Lord will judge from Divine wisdom (*Isa.* xi. 1-5).
- Those who were in faith alone were judged from the Word (*Dan.* vii. 9, 10).
- Last judgment upon those who have falsified the external of the Word (*Jer.* xlix. 19-22).
- Those who establish falsity of doctrine to be rejected by the judgment (*Isa.* xxvi. 14, 15).
- Those who pervert the truths of the Word will perish on the day of judgment (*Jer.* xxiii. 19, 20).
- Falsities of evil and evils of falsity will dissipate influx on the day of judgment (*Jos.* iii. 30, 31).
- Because they do not see truths they perish on the day of judgment (*Jer.* xxiii. 12).
- When the Lord comes He will execute judgment upon all who have adulterated and destroyed the truths of the church (*Mal.* iii. 5, 6).
- The last judgment upon those who have scattered the goods and truths of the church (*Jos.* iii. 2, 3); upon those who are in knowledges (*cognitiones*) alone and in faith alone, etc. (*ib.* 4-8).
- Destruction on the day of judgment of such as persisted in falsities of evil (*Hosea* x. 13-15).
- Judgment upon those who are in falsities of evil, combat with them, their destruction, and their being cast into hell (*Hab.* iii. 10-15).
- Judgment upon those who trust in themselves (*Isa.* xxx. 30-33; xxxi. 4).
- The self-intelligent will perish on the day of judgment, because they have oppressed the church (*Obad.* 8, 9; 15, 16).
- Last judgment by the Lord from His Human through His Divine, upon those who were in self-intelligence (*Isa.* xli. 1-16).
- Last judgment upon those who from their own intelligence hatch out doctrine and falsify doctrine (*Ezek.* xiii. 4, 5).
- Those who are in faith alone will perish on the day of judgment (*Jer.* xlvi. 1).
- Last judgment upon those who are of the church (*Jer.* xxx. 4-7; *Ezek.* ix.).
- Last judgment upon those who are in externals without internals (*Jer.* ix. 25, 26).
- On the day of judgment those will perish who have destroyed the church, and they will be cast into hell. Their lot described (*Nahum* ii. 3-13).
- Those of the old church perish at the time of the last judgment (*Isa.* x. 3, 4, 12-19; *Ezek.* vii. 1-4).
- Last judgment upon those who have utterly departed (*Isa.* xiii. 4-9).
- They will perish on the day of judgment (*Amos* viii. 7-10).
- Last judgment upon all who are in evil and in falsity therefrom (*Isa.* xxxiv.).
- All true worship, with all truth and good, will perish on the day of judgment (*Isa.* xxvii. 8-12).

- He who lives ill perishes on the day of judgment (*Ps.* i. 1-3).
 Last judgment upon those who are in evils (*Nahum* i. 1, 2).
 Last judgment on the evil (*Ps.* x. 12-18).
 The Lord will execute judgment upon the wicked (*Jer.* xxx. 23, 24).
 The Lord will separate the evil among the church (*Ezek.* xxxiv. 16, 17).
 At the judgment the evil perish and the good are saved (*Ps.* lxxv. 7; lxxvi. 7-10, 12).
 The Lord will overthrow all who are against Him on the day of judgment (*Ps.* xxi. 7-12).
 Judgment upon "Philistia" (*Isa.* xiv. 28-32).
 Last judgment upon "Moab" (*Isa.* xv., xvi.).
 Judgment upon "Babylon" (*Jer.* i. 14-16, 41-46).
 When the judgment overtakes "Babylon" all things appertaining to them, from firsts to lasts, are to be scattered (*Jer.* li. 19-23).
 Whithersoever they may flee, nowhere will there be an escape (*Amos* ix. 1-5).
 Those who will acknowledge must be removed while the destruction lasts (*Jer.* iv. 5, 6).
 Those who are being instructed are to be preserved, while in the meanwhile those who are in the persuasion of falsity are destroyed, by the last judgment (*Isa.* xxvi. 19-21).
 There will be protection from the Lord when the last judgment comes and continues (*Ps.* xlv. t., 1-3, 6, 7).
 Thanksgiving and joy of the Lord that the evil have been judged and destroyed, and the good have been delivered; and thanksgiving of the latter that the evil have been conquered and cast into hell (*Ps.* ix. t., 1-20).
 When they have been cast into the hells, the knowledges (*cognitiones*) of truth will be evident to those who will be in heaven and in the church (*Ezek.* xxvi. 19-21).
 The Christian Church has come to an end by the accomplishment of the last judgment (p. 164).
Last things (*see Ultimates*).
Last time (*ultimum tempus*).—Exhortation to reflect that thus the last time comes when the Lord comes (*Joel* i. 15).
 Last time has come upon the church because there is no longer any truth or good in it (*Micah* vii. 1-4).
Laugh to scorn (*irrido*).—They will laugh to scorn those things that are of heaven and the church (*Isa.* xxviii. 14-16).
Law.—Because nothing of the law and doctrine remains, the church has been destroyed (*Hosea* iv. 4-9).
 The Lord fulfilled the Law, or the Word, from its firsts to its lasts (*Ps.* cxix.).
Lead (*duco*) (*see Teach*).
 The Lord leads from Divine love (*Isa.* lxiii. 9).
 The Lord leads the church (*Ps.* cxxxv. 14).
 The Lord will gently lead (*Isa.* xlii. 1-4).
 The Lord leads by degrees (*Isa.* lii. 12, 13).
 The Lord leads to the truths and goods of heaven and the church (*Ps.* xxiii. t., 1-3).
 The Lord led men (*Isa.* lxiii. 11-14).
 The Lord led and protected, yet they departed from Him (*Jer.* ii. 4-6).
 There are none to lead the people any longer, but only such as destroy (*Zech.* xi. 7-9).
 The teacher and the leader destroy all things of the church by falsities of evil (*Zech.* xi. 15-17).
 The new church prays to the Lord to come and lead, because they are in affliction (*Ps.* lxxx. t., 1-7)

- Those who do not profane truth have been led by the Lord and are led by Him (*Isa.* xlv. 3-5).
- The Lord raises up sinners and leads them into truths, that they may live (*Ps.* cxlv. 14-16).
- Those are to be brought near who are to be led out of falsities (*Jer.* xxxiii. 6-9).
- Men are to be led together from all parts to the new church (*Zech.* viii. 7-9).
- A new church instituted which He could lead (*Ps.* lxxviii. 68-72).
- The new church will be taught and led (*Micah* vii. 14, 15).
- Lead astray** (*auferro*).—Deprived of truths, reasonings lead them astray (*Isa.* xx.).
- (*seduco*).—The evil vaunt themselves and prosper, whereby the good are led astray, imagining that good is of no use, neither affliction (*Ps.* lxxiii. 10-14).
- Those who trust in the knowledge of the natural man, thus in their own intelligence, lead themselves astray (*Isa.* xxx. 1-5).
- The learned are led astray by knowledges and recede from the Word and the Lord (*Isa.* xxx. 7-10, 11).
- Led astray through persuasions of falsity (*Ezek.* xiii. 18, 19).
- Led astray by those who have evil cupidities (*Isa.* lvi. 10, 11).
- When the Lord comes, he who leads others astray will be ashamed (*Hab.* ii. 15-17).
- Separation to prevent seduction (*Ezek.* xxiii. 46-49).
- Those who do not suffer themselves to be led astray will be protected (*Ezek.* xiii. 20-23).
- Those who are in falsities from ignorance and have not suffered themselves to be led astray by falsities and evils will draw near to the Lord (*Isa.* xi. 10-12).
- Lead back** (*reduco*).—They cannot be led back, because they are in falsities (*Hosea* vii. 12-16).
- Profaners cannot be led back (*Jer.* viii. 4-6).
- Learn** (*addisco*).—To learn truths and retain them in the memory belongs to the spiritual church (*Jer.* xxxv. 1-10).
- (*disco*).—They learn from themselves and not from the Lord; if they learned from the Lord they would depart from evils (*Jer.* xxiii. 21, 22).
- Others will learn the good of the church (*Jer.* xxiii. 3, 4).
- They will learn the good of doctrine from the Lord (*Zech.* xii. 5).
- Learned** (*eruditus*). } —Concerning those who believe that they are learned
- Learning** (*eruditio*). } from mere knowledges (*cognitiones*) (*Ezek.* xxviii. 1-5, and *fol.*).
- The learned, or self-taught; they are led astray by knowledges and recede from the Word and from the Lord. They have no truth and thus no good. They should have trust in the Lord. They have no intelligence whatever (*Isa.* xxx. 6-17).
- Those who trust in their own learning from self-intelligence (*Isa.* xxxi.; *Ezek.* xxviii.; xxxi. 10-13).
- All the learning of the natural of man which confirms falsities will perish (*Jer.* xlv. 20-24).
- Learning from the Word (*Ezek.* xxviii. 11).
- Leave** (*relinquo*).—Because they have gone back and worship another god they have been left to themselves (*Ps.* lxxxi. 12).
- Lebanon**.—"Lebanon" means the rational of the church (*Ezek.* xvii.).
- Left** (*residuum*).—Things that are left (*see Residue, see also Remains*).
- Letter**.—The letters of the Hebrew alphabet signify such things as are meant by them in the spiritual world (*Ps.* cxix. *note*).
- Levi**.—"Levi" means the Lord in *Mal.* ii. 5, 7.
- Levites**.—"Priests and Levites" mean the third heaven (*Ezek.* xlvi. 9-20).

Liberate (*see Deliver*).

Lie in wait (*insidior*).—The lying in wait of the evil against the Lord (*Ps.* lxiv. 1, 1-6).

Those who lie in wait for Him will perish by falsities of evil (*Ps.* lxiii. 9, 10).

Life } (*see also Obedience, Vivify, Walk*).

Live } Life of heaven is in the Lord alone (*Isa.* xlv. 23-25).

Life consequent on conjunction of all things of the Word (*Ezek.* x. 21, 22).

Life of love and charity (*Gen.* iv.).

Angels and men have spiritual life from the influx of Divine good and Divine truth from the Lord (*Ezek.* xlvii. 1-12).

Truth in which is life (*Isa.* lv. 3, 4).

He that trusts in the Lord and lives well will be saved (*Ps.* cxii. 1-7, 9).

The good are always upheld and live with God (*Ps.* lxxiii. 23-26).

Those who are humble will have life from the Lord (*Ps.* cxxxviii. 6-8).

The man who does not live ill is regenerated by the Word of the Lord, but he who lives ill perishes on the day of judgment (*Ps.* i. 1-5).

The life of truth and good should be loved, and not the life of falsity and evil (*Micah* vi. 9-11).

The Lord raises up sinners, and leads them into truths that they may live (*Ps.* cxlv. 14-16).

Exhortation to live according to the commandments (*Fer.* xxvi. 1-5).

No church unless they live according to the commandments (*Fer.* vii. 4-7).

If the life is contrary to the commandments there is no church worship (*Fer.* vii. 8-10).

Those who have the Word are able to live according to the Divine commandments, but they do not so live (*Ezek.* iii. 4-7).

They did not live according to the Word (*Ps.* lxxviii. 8-10).

If they had lived according to the statutes, they would have been in the good of the church (*Mal.* iii. 10-12).

The remains did not live according to the truths of doctrine from the Word (*Fer.* xxxvii. 1, 2).

The church was destitute of all life from good and truth (*Ezek.* xxxvii. 1, 2).

Truth and good and life no longer in them (*Isa.* lvii. 1, 2); why (*ib.* 3, 4).

Things that have no spiritual life to be rejected (*Isa.* lv. 2).

Life of heaven is not in those who are against the Lord (*Isa.* xlv. 24).

Life of the new church (*Ezek.* xlv. 15-31).

Life will be in the new church when first instructed in truths and made fit for receiving (*Ezek.* xxxvii. 3-10).

Light (*lumen*) (*see Natural light*).

— (*lux*).—Light of truth (*Ezek.* xx. 45, 46).

The new church in the light of truth, from the Lord (*Micah* vii. 7-9).

From the Lord's dwelling in truths and goods the church will be in light against falsities of evil (*Ps.* cxxxii. 17, 18, and *prec.*).

Rational light (*Hosea* xiv. 9).

Linen (*see Girdle*).

Lion's den (*see Daniel*).

Literal sense (*see Word*).

Long for (*see Desire*).

Look (*specta*).—Looking of all toward one (*Ezek.* i. 12).

Every one looks to himself and not to the Lord, therefore the church cannot be instituted among them, and no truth and good can be received by them (*Haggai* i. 7-11).

The worshippers of God look to the Lord (*Isa.* li. 1, 2).

- The Lord upholds the church with those who look to Him (*Isa. xl. 28, 29, 31*).
- Those who do not look to the Lord have no power, but fall (*Isa. xl. 30*).
- Let them look to truths and goods (*Jer. vii. 3*).
- May the Lord have regard to them (*Isa. lxiv. 9-11*).
- Lord*** (*see also Adore, Conjunction, Deliver, Divine Power, Divine Truth, Divine Wisdom, Divine Zeal, Endure, Guard, Innocence, Justice, Love, Omnipotence, Perfection, Presence, Redemption, Salvation, Song of Praise, Subjugate, Teach, Tolerance, Uphold, Worship, beside subjects referred to under the following sub-divisions*).

COMING OF THE LORD.

- The coming of the Lord predicted (*Hab. iii. 1-4*).
- The descent of the Lord from heaven, and His coming into the world (*Micah i. 1, 2*); effect upon heaven and the church fully described (*ib. 3-16*).
- The coming of the Lord who is the God of the church (*Micah v. 2*).
- The Lord will be born that He may teach all men Divine truth (*Jer. i. 4-8*).
- The Lord the Saviour will come (*Isa. lvi. 1*).
- No safety without the coming of the Lord (*Isa. lxiv. 6, 7*).
- Through the coming of the Lord is salvation (*Isa. lv. 10, 11*); through this alone is heavenly happiness (*ib. 12*).
- The coming of the Lord, from whom is salvation, is near at hand (*Isa. xlv. 13*).
- The coming of the Lord protracted (*Isa. xxxviii. 7, 8*).
- The coming of the Lord will not be delayed (*Ezek. xii. 21-25, 26-28*).
- What the Lord will do when He comes (*Jer. xxx. 21, 22; Hab. iii. 1-19*).
- What will then take place when the Lord comes (*Hab. ii. 1-3*).
- The coming of the Lord foretold, when the good will be saved and the evil will perish (*Isa. xl. 1-5, 9-11*).
- The coming of the Lord foretold (*Isa. xlii. 9-12*).
- The evil will perish when the Lord comes (*Ps. ci. 8*).
- Exhortation to reflect on the coming of the Lord (*Joel i. 15*).
- Ignorance of truth and non-understanding of the Word will destroy the church when the Lord comes into the world (*Isa. vii. 10-16*).
- The coming of the Lord when all things of the church have been destroyed by knowledges of the natural man (*Ezek. xxx. 1-5*).
- The Lord will come when all knowledges of good and truth perish, until very little is left (*Isa. xxi. 15-17*).
- The Lord will come among those who adulterate and profane the Word (*Isa. xlviii. 14-17*).
- Devastation of the church by faith alone continues until the Lord comes (*Dan. viii. 13-19*).
- Manifestly of the coming of the Lord; that He will destroy all who are in the love of self and in the pride of self-intelligence (*Isa. ii. 10-18*).
- Destruction of the church when the Lord comes (*Amos v. 16-20*).
- The Jewish Church will come to its end at the coming of the Lord (*Ezek. xxi. 25-27*).
- Destruction of worship of Jewish Church at the coming of the Lord (*Ezek. xxiv. 20-23*).
- The profane (Jewish) church will be destroyed when the Lord comes (*Hosea i. 3-5; see further under Destroy*).
- At the coming of the Lord there will be no longer the representative of a church but a church, wherein the Lord Himself will be in place of that representative (*Jer. iii. 16, 17*).

* It should be borne in mind that wherever the term "Lord" is used in this work it means our Lord God and Saviour Jesus Christ.—COMPILER.

- Prayer that the Lord may come and effect the judgment (*Ps. lxxxii. 8*).
 Prayer that the Lord may come and remove the evil (*Jer. xii. 3*).
 The Lord will come and will execute judgment (*Joel ii. 1, 2*).
 The coming of the Lord to judgment (*Isa. iii. 13, 14; xiii. 1-22; .xvi. 3-14*).
 Coming of the Lord with Divine truth, when there is nothing but falsity and evil of falsity (*Isa. lx. 1, 2*).
 The Lord will come with Divine truth (*Zech. ix. 9*).
 Coming of the Lord in Divine power (*Isa. xiii. 1-3; lxiii. 19*).
 The coming of the Lord; He will judge from Divine wisdom; and will save the faithful, and destroy the faithless (*Isa. xi. 1-5*).
 Coming of the Lord to judgment upon all who are in externals without internals (*Jer. ix. 25, 26*).
 When the Lord comes He will protect His own (*Isa. xxxiii. 2*).
 When the Lord comes He will investigate (*Zeph. iii. 5*).
 When the Lord comes, he who leads others astray will be ashamed, and falsities will then profit him nothing (*Hab. ii. 14-19*).
 May the Lord come and restore the church, and may it thus be vivified (*Ps. lxxx. 14-19*).
 When the Lord comes He will raise up the fallen church (*Ps. lxxv. 1, 3*).
 Coming of the Lord to restore the church (*Ps. xc. 14 and prec.*).
 When the Lord comes He will destroy them and establish the church with others (*Isa. i. 24-27; see further under Establish*).
 The Lord will come and will give the church to others (*Isa. v. 16, 17*).
 The coming of the Lord and redemption is expected (*Ps. cxxx. 5-8*).
 The coming of the Lord expected (*Isa. xxi. 5-7, 8-10; 11, 12; xxvi. 7-9*).
 They will know their God when He comes into the world (*Isa. lii. 6, 7*).
 When nothing remains but what is adulterated, the Lord will come (*Dan. ii. 31-35*); He then will institute a church that will be in Divine truth from Him (*ib. 44, 45*).
 Coming of the Lord and end of each church, the old and the new (*Dan. ix.*).
 When the Lord comes and establishes the church those who are in the mere sense of the letter and in external worship will perish (*Ezek. xxxix. 7, 8, and prec.*).
 The coming of the Lord to save those who are in ignorance of truth and desire for it, and when the judgment is to be performed (*Isa. lxi. 1-3*).
 A new church will be established out of the nations by the Lord when He comes into the world (*Micah iv. 1, 2*).
 He will gather the church together and teach those who are in it (*Micah v. 3, 4*).
 The Lord will come and gather together the church (*Zeph. i. 7, 8*).
 The Lord will come, and those who are of the new church will acknowledge Him, and He will be with them (*Zech. ii. 10-13*).
 The Lord's coming and the new church from Him (*Nahum i. 15; ii. 1-3*).
 When the Lord comes into the world He will institute a church which will be an interior church (*Haggai ii. 6-9*).
 How the Lord institutes the church when He comes (*Jer. xxxiii. 14-16 and prec.*).
 When the Lord comes He will then gather the church together on earth and will teach it Divine truths (*Ezek. xxxiv. 11-16*).
 He will then teach, save and protect the simple (*Ezek. xxxiv. 22-31*).
 When the Lord comes those who will be led into the new church will be instructed (*Ezek. xxiv. 24-27*).

The Lord will come into the world, and will teach the Word in its purity, etc. (*Mal. iii. 1-3 and fol.*).
 Those who are of the church and in the doctrine of truth will be saved by the Lord when He comes (*Ps. xlv. 5, 6*).
 Manifestly of the coming of the Lord and the new heaven and the new church at that time (*Isa. ii. 1-5; ix. 2-4*).
 Blessings when the Lord comes (*Isa. lx. 22 and prec.*).
 When the Lord comes the natural will first be imbued with truths from good (*Isa. xxi. 5-7*).
 Joy of the church over the coming of the Lord, with whom is Divine truth (*Ps. xcvi. 1-6*).
 When the Lord came He instructed the church in truths and made it fit for receiving life (*Ezek. xxxvii. 11-14 and prec.*).
 He came into the world, as is written in the Word, that He might do the will of the Father (*Ps. xl. 6-8*).
 When there was no longer any truth, the Lord came and they afflicted Him (*Ps. cv. 17, 18, and prec.*); but He afterwards became the God of heaven and earth (*ib. 19-22*).
 The coming of the Lord and the glorification of His Human (*Ps. xcvi. 1-6*).
 The Lord came into the world, and is therefore praised in song (*Ps. cxli. 6 and prec.*).

THE HUMAN OF THE LORD.

(See also subsequent sub-headings).

What will take place when the Lord is in His Human (*Hab. ii. 20 and prec.*).
 The Lord will put on the Human and will establish the church (*Ps. ii. 6-8*); and disperse falsities that are from evil (*ib. 9*); they should therefore acknowledge and worship the Divine Human of the Lord, lest they perish (*ib. ii. 10-12*).
 Relationship of the Divine and the Human (*Ps. cxxxix.*).
 The Lord's Human strengthened by His Divine (*Isa. xli. 8-10, 13, 14; cf. Ps. lxxvii. 10-15; and see further under The Divine*).
 The Lord operated from His Human; He indeed operated through influx from the Divine, but not from the Divine alone (*Ps. cxxxi. 1, 2*).
 The Lord executed a last judgment from His Human, in which He was while in the world, by means of His Divine (*Isa. xli. 1-4*).
 Joy because there is Divine power through His Human (*Ps. cxviii. 15, 16*).

THE DIVINE HUMAN.

They have acknowledged the Divine Human from eternity, in which is all of salvation (*Ps. lxxii. 17*).
 Institution of the church and destruction of the old by the Lord through the Divine Human (*Isa. xlv. 28*).
 Song in praise of the Lord in His Divine Human, who institutes the church, and who alone is God, who alone teaches the church external and internal truths, who delivers the natural man from falsities of evil, and there implants the church (*Ps. cxxxv. 1-12*).
 It is the Divine Human from His Divine in Himself which is the source (*Ps. cxviii. 22-25*).
 The spiritual kingdom is the Divine Human (*Ps. xlviii. 9, 10*).
 The Lord in respect to the Divine Human is meant by "Cyrus" (*Isa. xlv.*).

THE DIVINE OF THE LORD; OR, THE FATHER.

The Divine above and in the Word (*Ezek. i. 22, 23*).
 The Lord came into the world that He might do the will of the Father (*Ps. xl. 6-8*).

- The Lord was the Father's from conception (*Ps.* xxii. 9, 10).
 He was the Father's from birth (*Ps.* lxxi. 6, 7).
 It appeared as if the Divine were not in the Lord (*Isa.* liii. 4).
 Confession that the Divine alone has power, and from it there is help (*Ps.* lxii. *t.*, 1, 2, 5-8, 11, 12).
 The Divine of the Lord gives help against the evil and in temptation (*Ps.* xciv. 16-19).
 The Lord has protection from the Father (*Ps.* iv. 3).
 Without the Father the Lord has no power (*Ps.* cxliv. 3, 4).
 The Lord endured by power from His Divine (*Ps.* xxii. 24).
 The Lord in temptations strengthening Himself from His Divine, etc. (*Ps.* lxxvii. 10-15; *cf.* *Isa.* xli. 8-10, 13, 14).
 From the Lord's Divine His Human will be made Divine (*Ps.* lx. 11, 12).
 Co-operation of the Father with the Lord (*Ps.* xcii. 1-5).
 The Father knows everything of the Lord's thought and will, because He is made one with Him, etc. (*Ps.* cxxxix. *t.*, 1-5 *and fol.*).
 The Father to the Lord, or His Divine to His Human; that by oneness with Him He has omnipotence over the hells, etc. (*Ps.* lxxxix. 19-25, *and fol.*).
 The Lord has omnipotence against all things of hell from His Divine (*Isa.* xlv. 1, 2).
 The hells are of no avail against the Divine (*Ps.* lxii. 3, 4, 9).
 The Divine and Divine power are the Lord's (*Ps.* xvi. 6-8).
 The Lord executed a last judgment from His Human through His Divine (*Isa.* xli. 4).
 The Lord will save from His Divine (*Isa.* xlii. 5-8).
 From His Divine the Lord has all good and truth, thus honor and glory (*Ps.* xxi. *t.*, 1-6).
 The Lord has Divine wisdom through His Divine even to outmosts (*Isa.* xlv. 3, 4).
 From His Divine the Lord sets heaven and the church in order (*Isa.* li. 16).
 By His Divine the Lord will fill those who are of the new church with all things, and will vivify them (*Joel* iii. 28, 29).
 The Divine of the Lord in His Human (*Ps.* xvii. 6).
 The Divine is in the Lord (*Isa.* xlii. 1-4).
 The Divine is in the Lord only (*Isa.* lx. 2).
 The Divine will be worshipped in the Lord (*Ps.* cxvi. 12-19).
 The Divine of the Lord ought to be acknowledged, which is the "sabbath," and not violated (*Jer.* xvii. 21-24).

THE DIVINE LOVE, WILL, DESIRE AND ZEAL.

- The Lord represented as to Divine love (*Ezek.* viii. 1, 2).
 Divine love appertaining to the Lord (*Ezek.* i. 27, 28).
 Influx of the Lord from Divine love (*Ezek.* xlvi. 1-3).
 Divine love of saving belongs to the Lord (*Ps.* xxvi. 7, 8).
 The Lord desires the ancient state in respect to the church (*Ps.* cxliii. 5, 6).
 The Lord wills the salvation of all (*Ezek.* xviii. 30-32; xxxiii. 10, 11).
 From mercy, that He might lead them from Divine love (*Isa.* lxiii. 9).
 Efforts of the Divine love to save illustrated in the case of the Jewish Church (*see Ezek.* xx.; xxiv. 9-12).
 They purpose putting Him to death for desiring their good (*Ps.* xxxv. 10-16).
 The Father knows everything of the Lord's thought and will, because He is made one with Him (*Ps.* cxxxix. *t.*, 1-5).
 The Lord desires the end of the temptations (*Ps.* xxxix. 4-7).
 Zeal of the Lord (*Ps.* xviii. 7-14).

THE LORD REJECTED.

(See also under *Against*).

When the Lord came they afflicted Him (*Ps.* cv. 17, 18).

The Lord is despised by those who exalt themselves (*Jer.* xviii. 18).

The Lord despised by faith alone (*Dan.* vii. 25; viii. 20-25).

The Lord considered vile, hated, repudiated and rejected (*Ps.* cix. 1, 1-6, 13-25).

They will be in the falsification of all truth because they have denied the Lord (*Ezek.* xxiii. 35).

The church did not worship the Lord, but wearied Him with sins, which He endured, from the beginning and also afterward (*Isa.* xliii. 22-27).

The Lord suffered direful things and endured them (*Isa.* xlii. 25).

THE LORD SLAIN.

Those who want to slay the Lord (*Ps.* xxxi. 5).

The evil wish to slay the Lord (*Ps.* xvii. 11, 12).

The evil rise up and wish to slay (*Ps.* xciv. 20, 21).

Those who are then of the church wish to destroy and slay the Lord (*Ps.* lix. 1, 1-6).

Those who are of the church where the Word is think that the Lord is to be utterly destroyed (*Ps.* xli. 9 and *prec.*).

Those who are of the church purpose to have the Lord put to death (*Ps.* xxxviii. 11, 12).

Those with whom the church will be at the time will slay the Lord, with the intention of scattering those who believe in Him (*Zech.* xiii. 6, 7).

The hells purpose putting the Lord to death for desiring their good (*Ps.* xxxv. 10-16).

Trust from His Divine against those who purpose to put Him to death (*Ps.* xl. 12-15, 17).

Evil and falsity of religion condemned the Lord to death (*Jer.* xxvi. 7-9); but because He spoke from the Divine, the truths of the church acquitted Him (*ib.* 10-16); an instance of their not condemning to death one who spoke from inspiration (*ib.* 17-19).

The Lord was not condemned on account of the people (*Jer.* xxvi. 24).

Those who are of the church where the Word is, have condemned Him to death (*Ps.* xxii. 12-15).

The Lord delivered up to death. In this way profanation manifested itself (*Jer.* xi. 18, 19, and *prec.*).

They treated the Lord wickedly, but He endured it (*Isa.* l. 6, 7).

THE PASSION OF THE CROSS.

(See also sub-heading TEMPTATIONS EVEN TO DESPAIR).

The passion of the cross (p. 4; *Ps.* xxxi. 11-13).

He endured all things even to the passion of the cross (*Isa.* liii. 6-8).

The Lord suffered temptations, even to the last of them, which was that of the cross (*Ps.* xxx. 1, 1-12).

They crucified Him (*Ps.* xxii. 16, 17); they divided His garments, or dissipated the truths of the Word (*ib.* 18). He endured by power from the Divine (*ib.* 24).

They gave Him falsity and evil, as, upon the cross, gall and vinegar (*Ps.* lxi. 21).

Through the passion of the cross, a new church will come into existence (*Isa.* liii. 10, 11).

COMBATS OF THE LORD.

(See also *Insurrection and sub-headings TEMPTATIONS OF THE LORD, TEMPTATIONS EVEN TO DESPAIR*).

- The Lord and His combats (*Isa. lxiii.*).
- Combats of the Lord with the hells (*Ps. xviii. 4-6; lxxxiii.*).
- The Lord will admit them to fight against Him (*Jer. i. 17-19*).
- Prophecy concerning the Lord's combats with the hells. Jonah's "three days and nights in the bowels of the fish" signify the entire duration of the combat with the hells (*Jonah i. 17; ii. 1-10*).
- The Lord will fight with those who are in falsity of evil (*Joel ii. 11*).
- The Lord arouses Himself to fight for the good against the evil (*Ps. xi. 1, 5*).
- The Lord is in combats with the malicious (*Ps. xxvi. 9, 10*).
- Description of the combats of the Lord with hells which were especially from the Israelitish and Jewish Church, etc. (*Lam. iii. 1-66*).
- The evil fought against Him, but He was helped by the Divine (*Ps. cxviii. 10-14*).
- The Lord fights from the Divine (*Ps. xviii. 32-36*).
- As no one was in truth, and no one was on the Lord's side, He alone fought from Divine truth with His own power (*Isa. lix. 16, 17*); seemingly from revenge (*ib. lix. 18*).
- Combats of the Lord from Divine truth (*Jer. xv. 15, 16*).
- The Lord alone fought and conquered, that the faithful may obtain salvation (*Isa. lxiii. 3-6*).
- The Lord will fight for the new church against the hells, which He will conquer (*Isa. xlii. 13-15*).
- The Lord does not fear the hells which fight against Him (*Ps. xxvii. 1, 3*).
- The Lord's confidence during combats, that the Word is being protected (*Jer. xx. 11-13*).
- The Lord's combats against the evil, and their dispersion (*Zech. xiv. 1-5*).
- Combats of the Lord against the hells, and their subjugation and overthrow (*Ps. xxxv. 1, 9*).
- The temptation combats of the Lord even to despair, even to the thought of withdrawal, etc. (*Ps. lxix. 1, 1-5, and fol.*).
- The Lord would fain give up the combats because of their grievousness (*Ps. lv. 6-8*).

TEMPTATIONS OF THE LORD.

(See also sub-headings PRAYER OF THE LORD TO THE FATHER, also *Help, Prove*).

- The Lord fulfilled the Law, or the Word, from its firsts to its lasts, and therefore He was hated, and suffered temptations, and thus made the Human one with the Divine (*Ps. cxix.*).
- Prayer to the Father when in the combats of temptations with the hells, which attack Him (*Ps. lvii. 1, 5*).
- The Lord's temptations, when He subjugated the hells and was then in a state of humiliation, in which He prayed to the Father (*Ps. iii. 1, 8*).
- Temptations of the Lord, in which He has confidence in the Father (*Ps. lvi. 1, 1-4, 10, 11*).
- Song of praise to the Father by the Lord, that He gave help in temptations (*Ps. cxvii.*).

THE LORD'S TEMPTATIONS EVEN TO DESPAIR.

- Prophecy of the Lord's most grievous temptations (*Jonah i. 17; ii. 1-10*).
- The state of the Lord's temptations, and the grievous insurrection of the infernals against Him (*Ps. xlii. 1, 4*).
- The grievousness of the Lord's temptations is described (*Ps. xxxviii. 1, 1-10; xxxii. 3, 4*).

- Respecting the Lord, when in great temptations (*Ps.* iv. *t.*, 1, 2).
 The grievousness of temptations is described, in which He prays to the Father (*Ps.* lv. *t.*, 1-5, 9).
 The Lord would fain give up the combats because of their grievousness (*Ps.* lv. 6-8; compare *Ps.* lxix. 5).
 The growing grievousness of the Lord's temptations even to despair (*Ps.* xlii. 7-10).
 Grievousness of the Lord's temptations even to despair (*Ps.* xliii. 1, 2).
 The Lord's temptations even to despair (*Ps.* cii. *t.*, 1-11).
 The last state of temptations is despair (*Ps.* vi. *t.*, 1-7).
 Despair of the Lord because all of the Israelitish and Jewish Church had been in evils and in falsities therefrom and against the Lord, etc. (*Lam.* iii.).
 Despair of the Lord, that the Word is blasphemed (*Jer.* xx. 14-18).
 Let not the Lord fail in temptations before a new church is formed (*Ps.* cii. 23, 24).
 In temptations that continue even to despair, the Lord addresses the Father, that He is seemingly overcome by the infernals (*Ps.* lxxxviii. *t.*, 1-9, 13-18).
 State of temptation of the Lord even to despair whether the Father would give help, etc. (*Ps.* lxxvii. *t.*, 1-9, and *fol.*).
 He is in the last state of temptations, as if He were forsaken (*Ps.* xlv. 24, 25).
 From despair He imagines Himself to be forsaken, but He is not (*Ps.* xxxi. 22).
 The Lord's tolerance in a state of temptations (*Ps.* xxxix. *t.*, 1-3, 8-11); the Lord desires the end of the temptations (*ib.* 4-7).
 The state of grief and perturbation of the Lord from temptations, with trust from the Divine (*Ps.* xlii. *t.*, 1-6).
 Glorification of the Human of the Lord, after He has suffered temptations, even to the last of them which was that of the cross (*Ps.* xxx. *t.*, 1-12).
 The Lord was united to His Divine by means of grievous temptations (*Ps.* lxvi. 8-12); thus Divine truth from the Lord is with men (*ib.* 13-17).

THE LORD'S HUMILIATION.

- State of the Lord's humiliation (p. 4).
 Appearance of the Lord in the state of humiliation (*Isa.* liii.).
 The Lord will appear in humility (*Isa.* lii. 14).
 The state of humiliation of the Lord is described (*Ps.* viii. 4, 5).
 The Lord's humiliation before the Father (*Ps.* iii. *t.*, 1-8).

GRIEF OF THE LORD.

- Grief on the part of the Lord and directed to the Lord (*Hab.* i. 1-5).
 Grief of the Lord over their falsities (*Jer.* xv. 17, 18).
 His grief that justice and truth perish, and that the evil prevail over the good and destroy them (*Hab.* 1-5, 12-17).
 Grief of the Lord from temptations, with trust from the Divine (*Ps.* xlii. *t.*, 1-6).
 Grief of heart of the Lord (*Ps.* xxxi. 6-10).
 Grief of the Lord, because they purpose putting Him to death for desiring their good (*Ps.* xxxv. 10-16).

PRAYER (oratio) OF THE LORD TO THE FATHER.

- (For full additional references under this head, see *Help*).
 Prayer of the Lord to the Father (p. 4; *Ps.* iii. *t.*, 1-8).
 Prayer that He may be purified of the infirmities derived from the mother (*Ps.* li. *t.*, 1-5).

- Prayer of the Lord to the Father, that He who is true and just may hear (*Ps.* cxliii. *t.*, 1, 2); that He may not fail in temptations (*ib.* 4, 7); He longs for the ancient state in respect to the church (*ib.* 5, 6).
- Prayer to the Father to keep Him (*Ps.* cxxi.).
- Prayer of the Lord to the Father, to have regard to His perfection (*Ps.* cxli. *t.*, 1, 2).
- Prayer that He may be preserved from the hells, whence He will have joy (*Ps.* xxxv. 17, 18[*24*]).
- Prayer to the Father that Divine truth may comfort Him (*Ps.* xliii. 3, 4).
- Prayer to the Father that the evil may be requited and judged (*Ps.* x. 12-18).
- Prayer to the Father when in the combats of temptations with the hells which attack Him (*Ps.* lvii. *t.*, 1-5).
- What the Lord says (*sermo*) to the Father; He does not fear the hells which fight against Him (*Ps.* xxvii. *t.*, 1-3).
- Prayer to the Father against those in the perverted church, who secretly try to destroy Him (*Ps.* cxx.).
- Prayer to the Father concerning those who are then of the church, who wish to destroy Him, etc. (*Ps.* lix. *t.*, 1-6, and *fol.*).
- May He be delivered from temptations, and come among those who acknowledge Him (*Ps.* cxlii. 6, 7).
- O that He may be delivered from the hells which assault Him with falsities (*Ps.* cxliv. 5-8, 11).
- Prayer of the Lord to the Father to be delivered from falsifiers and hypocrites, who purpose evil against Him in the perverted church (*Ps.* cxl. *t.*, 1-8).
- Prayer to the Father that He may be preserved in temptations from the deceitful and hypocrites (*Ps.* cxxiv.).
- Prayer of the Lord to the Father, that the hypocrites may be subjugated (*Ps.* xxviii. *t.*, 1-5).
- Prayer to the Father in temptations which continued even to despair, that He was seemingly overcome by the infernals (*Ps.* lxxxviii.).
- Prayer to the Father that He be not forsaken (*Ps.* xxii. *t.*, 1-5, and *fol.*; xxxix. 12, 13).
- The Lord invokes the Father that He may not be forsaken, but that He may conquer and subjugate the hells, which were especially from the Israelitish and Jewish Church (*Lam.* iii.).
- Prayer to the Father to be present, because He has been utterly rejected by the Jewish nation (*Ps.* cxxiii.).
- Prayer of the Lord to the Father, that He may be protected from those who devise evil, and who want to slay Him, etc. (*Ps.* xxxi. *t.*, 1-4, and *fol.*).
- Prayer of the Lord to the Father for those who wish to kill Him (*Ps.* lix. 11).
- The Lord prays to the Father during grievous temptations (*Ps.* lv. *t.*, 1-5, 9).
- Prayer of the Lord to the Father, when He was in the last state of temptations, etc. (*Ps.* vi. *t.*, 1-7).
- Prayer of the Lord when He was in temptations, even to despair, which state is described (*Ps.* cii. *t.*, 1-11).
- Prayer of the Lord to the Father, to institute a new church after judgment has been executed upon the evil (*Ps.* lxxxv. *t.*, 1-7).

TRUST (OR CONFIDENCE) (*fiducia*) OF THE LORD.

- No one knows the Lord but the Father only, in whom is His trust (*Ps.* cxlii. 4, 5).
- Confidence in the Lord (*Ps.* lix. 8-10).
- Confidence of the Lord from His Divine (*Ps.* lvii. 7, 8; xlii. *t.*, 1-6).

- Trust of the Lord from His Divine against the hells (*Ps.* xviii. *z.*, 1-3, 6).
 The Lord has confidence in the Father during temptations (*Ps.* lvi. *z.*, 1-4, 10, 11).
 Confidence that the Father will assist Him (*Ps.* lxxi. 1-5, 7, 12, 14).
 Confidence respecting help (*Ps.* lix. 16, 17).
 Trust from His Divine against those who purpose to put Him to death (*Ps.* xl. 12-15, 17).
 The Lord cannot be hurt by the evil who rise up against Him and wish to slay Him (*Ps.* xvii. 13 *and prec.*).
 Trust in the Father that the hells will not prevail (*Ps.* xxxviii. 9, 15-22).
 Confidence that their evil thoughts and intentions, by which they themselves perish, do no harm (*Ps.* cxli. 8-10).
 Confidence respecting deliverance (*Ps.* lx. 4, 5).
 The Lord has confidence of being delivered from the hells, by which He is assaulted mightily (*Ps.* cxliii. 8-12).
 The Lord is delivered (*exemptus*) through trust in the Father (*Ps.* xxxi. 14-21).
 The Lord has confidence respecting the victory (*Ps.* xiii. 5, 6).
 Confidence from the Divine that He will be raised up (*Ps.* xlii. 11).
 The Lord's trust in Himself for delivering the good whom the evil infest (*Ps.* xvi. *z.*, 1, 2; 3-5).
 The Lord's confidence during combats, that the Word is being protected (*Jer.* xx. 11-13).

THE LORD'S VICTORY OVER THE HELLS.

(See also *Help* (*adjuvo*), **LORD, CONFIDENCE OF; Overcome, Overthrow, Subjugate**).

- The Lord's victory over the hells (*Ps.* vii. 12-16; ix. 15-17).
 The Lord will conquer the hells and destroy their power (*Isa.* xlii. 13-15).
 They will succumb, because the Divine is the Lord's (*Jer.* i. 17-19).
 The Lord's victory over those who are in falsities (*Jer.* xv. 19-21).
 Redemption when the Lord conquers (*Ps.* xxvi. 11, 12).
 Because the Lord endured such things (as the passion of the cross) He goes forth the victor (*Isa.* liii. 12).
 Being helped, the Lord repressed the hells (*Ps.* vi. 8-10).
 The Lord has conquered the hells (*Ps.* xxiv. 7-10).
 The Lord has powerfully conquered the hells by means of Divine truth (*Ps.* xlv. 3-5).
 The Lord alone fought and conquered (*Isa.* lxiii. 3-6).
 Victory of the Lord over the hells, owing to which He has dominion over heaven and earth (*Ps.* cx. *z.*, 1-3); and authority over the hells (*ib.* 4-17).
 The name of God will be preached when He has gained the victory *Ps.* lxxi. 8, 15-24).

CONFESSION AND THANKSGIVING BY THE LORD.

(For additional references see **Song of Praise** (*celebratio*), **Help**.)

- Confession of the Lord resultant upon the Father helping Him in temptations (*Ps.* lxxxvi. 9-12).
 Thanksgiving of the Father that He has helped Him (*Ps.* xl. *z.*, 1-5).
 Thanksgiving and joy of the Lord that the evil have been judged and destroyed, and the good have been delivered (*Ps.* ix. *z.*, 1-14, 18-20).

GLORIFICATION OF THE HUMAN OF THE LORD; OR, UNION (OR ONENESS (*unitio*)) WITH THE DIVINE.

- Glorification of the Human of the Lord, or union with the Divine (p. 4).
 Glorification of the Human of the Lord (*Ps.* xcvi. 15).
 The Lord will be glorified (*Ps.* xvii. 15).
 After the church has been consummated, the judgment will come, and the

- Word will cease, and the Lord will glorify His Human (*Dan. ix. 24*).
 Respecting the Human of the Lord, that it will be made Divine (*Ps. lx. 6-9*); from His own power (*ib. 10*); and from His Divine (*ib. 12*).
 Glorification of the Human of the Lord after He has suffered temptations, even to the last of them (*Ps. xxx. t., 1-12*).
 The human will become Divine when the hells have been subjugated (*Ps. cviii. 10-13*).
 The Lord has glorified His Human (*Ps. xxiv. 7-10*).
 The state of the glorification of the Lord is described (*Ps. viii. 6-8*).
 The Lord has made the Human Divine (*Ps. xlv. 7, 8*); from this heaven and the church are His, and they are in Divine truths from Him (*ib. 8*); from the same cause there are affections for truth, and in these are the societies of heaven (*ib. 9*).
 The Lord's Human, glorified, will rise again (*Ps. xvi. 8-11*).
 Desire and love of the Lord to be united (*uniri*) to His Divine (*Ps. lxiii. t., 1-8*).
 The Lord to be made one (*uniri*) with the Father (*Ps. xci. 1*).
 Union (*unio*) of the Lord with the Father (*Ps. xxvii. 4-10, 13, 14*).
 Unless oneness (*unitio*) be effected with the Father, the hells will prevail (*Ps. lxxxix. 49-51*).
 There will be no fear from the hells when the Divine has been made one (*uniri*) with the Human (*Ps. xci. 13-16*).
 The oneness (*unitio*) of the Divine of the Lord with His Divine Human, which is the "sabbath" (*Ps. xcii. t.*).
 How all things of the Father are united (*uniri*) with the Lord (*Ps. cxxxix. 16-18 and prec.*).
 Oneness (*unitio*) with the Divine Human, therefore Divine truth is from Him (*Ps. lxxxix. 3-5*); and thus the Lord has all power (*ib. 6-9, 13*).
 From the uniting (*unitio*) of the Divine and the Human in the Lord will be a church that will be in all truth from the Lord, and safe from infestation from falsities (*Ps. lxxv.*).
 The Lord was united (*uniri*) to His Divine by means of grievous temptations (*Ps. lxvi. 8-12*); thus Divine truth from the Lord is with men (*ib. 13-17*).
 By oneness (*unitio*) with the Father, or the Divine, the Lord, or the Human, has omnipotence over the hells (*Ps. lxxxix. 19-25*); there will be eternal oneness with Him (*ib. 26-29, 35-37*); even if those of the church should fail there will be eternal oneness with Him (*ib. 30-37*).
 Through the union (*unitio*) of the Divine and the Human in the Lord, heaven and the church will endure to eternity (*Ps. xciii. 1, 2*); the joy of those who are in Divine truths from this source (*ib. 3, 4*).
 The Lord united (*uniri*) His Divine to His Human (*Ps. cxxxii. 8*).
 The Lord has nothing in common with those who are in evils, because He has been made one (*uniri*) with His Divine (*Ps. cxli. 3-5*).
 The Father knows everything of the Lord's thought and will, because He is made one (*uniri*) with Him (*Ps. cxxxix. t., 1-5*).
 The Lord's song in praise of the Father because of union (*unio*) (*Ps. lxi. 6-8*).
 Song in praise of the Divine power of the Lord through union (*unio*) (*Ps. lxxviii. 32-36*).
 Happy is he who regards holy the union (*unio*) of the Divine and the Human, and of the Lord with the church (*Isa. lvi. 2*); let not any one believe that He is separated from the Divine (*ib. 3*); strangers who regard that union holy will be received into the church rather than others, etc. (*ib. 4, 5*).
 If they regard the union (*unio*) of the Lord with the church as holy, they will come into heaven (*Isa. lviii. 13, 14*).

THE LORD AS THE WORD.

(See also *Teach, Lead.*)

Prophecy concerning the Lord in respect to the Word (*Ezek. i. 1-3*).

The Lord is called the Word because all things of the Word signified and represented Him (p. 163).

The Lord in respect to the Word; or, the glorification of His Human (*Ezek. i. 1-3; note marginal reference*).

The Lord in respect to the Word, which He will declare unto them (*Micah iii. 8*).

The Lord is the Word (*Jer. xxiii. 28, 29; Ps. xcix. 1, 2*).

The Lord is the Word and the church (*Isa. viii. 13-16*).

The Lord as to the Divine truth, or the Word, from which He has Divine power (*Isa. lxiii. 1*).

The Lord is Divine truth itself (*Ps. lxxviii. 3-5, 31*).

The Lord appeared in the midst of His Divine truth, which is the Word (*Isa. vi. 1-4*).

From the Lord are Divine truths, or the Word (*Ps. civ. 1-4*).

All truth is from the Lord (*Jer. x. 12, 13*).

THE LORD AS JEHOVAH AND GOD.

(For full additional references on the subject of the Lord as the God of heaven and the church see under *God*, see also *Omniscience, Divine, Power, Kingdom, Worship.*)

The Lord after being afflicted became the God of heaven and earth (*Ps. cv. 19-22*).

The Divine will be worshipped in the Lord (*Ps. cxvi. 12-19*).

The Lord is Jehovah (*Isa. xlv. 5-7; xlv. 6*); let all men know this (*Isa. xlv. 5, 6; cf. Jer. xxiii. 7, 8*).

The Lord alone is (*Ps. xc. 1-6*).

The Lord above the heavens (*Ezek. i. 26*).

The Lord is heaven and the church, therefore those depart from Him are damned (*Jer. xvii. 12, 13*).

Heaven and the church are the Lord's (*Ps. cxv. 16*).

The Lord He should be received, because He alone is God, and from Him alone is salvation (*Isa. xlv. 21, 22*).

In the Lord alone is the life of heaven (*Isa. xlv. 23-25*).

Under the Lord (*Micah iv. 5, 7, 10*).

The Lord is God from whom are all truths and goods (*Jer. v. 21-24*).

From the Lord are all things (*Isa. xlv. 7*).

The Lord is the origin of good (*Zech. iv. 8-10*).

Worshippers of God should look to the Lord, who is the source (*Isa. li. 1, 2*).

The Lord seen (*Dan. x. 1-6*).

ACKNOWLEDGMENT OF THE LORD.

No acknowledgment of the Lord among "Moab" (*Isa. xvi. 1, 2*).

Although the church is there, yet they do not acknowledge the Lord (*Mal. i. 5, 6*).

How "Babylon" was compelled to acknowledge and worship the Lord (*Dan. iii. 26-30; iv. 1-3*).

Acknowledgment of the Lord on the part of "Babylonians" before those who were under obedience to them (*Dan. iv. 34-37*).

Exhortation to acknowledge the Lord (*Jer. iv. 1, 2*).

Let them not go back, but acknowledge the Lord (*Ezek. xiv. 11*).

Let them acknowledge and worship the Divine Human of the Lord, lest they perish (*Ps. ii. 10-12*).

So long as they acknowledge the Lord, those of the devastated church will remain (*Jer. xii. 16, 17*).

- Those who are completely devastated can at last acknowledge the Lord (*Jer.* xxiv. 4-7).
- Those who do not acknowledge Him, vanish (*Jer.* x. 11).
- They will perish that whoever is able may acknowledge the Lord (*Zeph.* ii. 11).
- When the old church is at an end those who at heart acknowledge the Lord will be saved (*Hab.* iii. 18, 19).
- The Lord's Divine ought to be acknowledged and not violated (*Jer.* xvii. 21-24); then they will possess understanding of the Word (*ib.* 25); and then their worship will be from truths (*ib.* 26). If they will not acknowledge the Divine of the Lord the externals will perish from the (evil) internals (*ib.* 27).
- May the Lord be delivered from temptations, and come among those who acknowledge Him (*Ps.* cxlii. 6, 7).
- The Lord perceives that a church will come into existence which will acknowledge Him (*Ps.* lxxxv. 8-13).
- A church will exist which will acknowledge the Lord (*Isa.* lxii. 1-3).
- A new church will be instituted which will acknowledge the Lord (*Amos* ix. 11, 12).
- Acknowledgment of the Lord by the new church when delivered from falsities and evils (*Ezek.* xxxvi. 24-30, 37, 38).
- Those who are in good will acknowledge the Lord, who is Divine truth itself (*Ps.* lxxviii. 3-5, 31).
- The simple will acknowledge the Lord at His coming (*Ezek.* xxxiv. 26-31).
- Those who are far removed from truths will acknowledge the Lord (*Isa.* l. 10).
- Those of whom the church will consist will acknowledge the Lord (*Jer.* xvi. 19-21).
- A new church of those who will acknowledge the Lord (*Zeph.* iii. 9-20).
- The new church will acknowledge the Lord (*Ezek.* xlv. 15-31; *Hosea* i. 10, 11; ii. 18-20; iii. 1-5; vi. 1-3; *Zech.* viii. 7-9).
- The new church will acknowledge and worship the Lord (*Ps.* xviii. 43, 44).
- They will acknowledge the Lord from whom is the church (*Joel* iii. 16, 17).
- They will acknowledge that the Lord is Jehovah and that the church is His (*Jer.* xxiii. 7, 8).
- They have acknowledged the Divine Human from eternity, in which is all of salvation (*Ps.* lxxii. 17).
- The whole church will acknowledge and worship the Lord from joy of heart (*Ps.* lxvii. 4, 1-5, 7).
- Those who acknowledge and worship the Lord will be saved (*Joel* ii. 32).
- Happy is he who acknowledges the Lord (*Ps.* cxliv. 15).
- Those who acknowledge the Lord possess all good and truth (*Ps.* xxxvi. 10).
- Those who will acknowledge the Lord will receive the Holy Spirit (*Isa.* xlv. 1-4).
- Acknowledging the Lord and doing the commandments meant by the "covenant" (*Jer.* xi. 1-3; see the whole chapter).
- From acknowledgment of the Lord is everything of truth and good, and hence everything of power and wisdom (*Jer.* ix. 23, 24).

REPRESENTATIVES OF THE LORD.

- The Lord meant by "Cyrus" (*Isa.* xlv. 28; xlv).
- The Lord meant by "Levi" (*Mal.* ii. 5-7).
- The Lord meant by "David" (p. 123).
- Things pertaining to the church signify things pertaining to the Lord (p. 168).

The Lord in respect to Divine love represented (*Ezek.* viii. 1, 2).

Lot (*sors*).—The lot of the evil compared with the lot of the good (*Ps.* xxxvii.).

Lot (*Lothus*).—"Lot" means natural knowledges (*Gen.* xiii.).

Love (see also *Evil love, Desire, Cupidity, Divine Love, etc.*).

Natural love has consumed all things of the church, resulting in their destruction (*Ezek.* xxviii. 19, 20).

Those in love of falsity and evil (*Isa.* lxxv. 1-5).

Love of evil and falsity to be no more (*Isa.* lx. 19).

Love of things that have been falsified by knowledges (*Jer.* xlii. 15-19).

Love of falsities of every kind causes unwillingness to repent and be converted (*Jer.* xviii. 11-16).

By loving falsities of every kind they annihilate the church in themselves (*Jer.* xviii. 14-16).

Because they all love falsities and worship other gods, they have no help (*auxilium*) (*Jer.* xi. 11-13).

The love of self grows, and man grows vile therefrom (*Hab.* ii. 4, 5).
Such a man further and fully described (see *ib.* 6-20).

They have loved evils that gush forth from the love of self (*Jer.* xix. 4, 5).

All who are in the love of self will be destroyed by the Lord (*Isa.* ii. 10-18).

Hell is actually there, because there is nothing but the lust of the love of self (*Jer.* xix. 12, 13).

Love of ruling causes the destruction of "Babylon" (*Jer.* i. 31, 32 and *prec.*).

Love of spiritual good and truth, and the love of natural good and truth; their distinction and oneness (*Ezek.* i. 10, 11).

There will be no falsity with those who love truth and good (*Isa.* xxxii. 20).

Love of the Lord in place of love of evil and falsity (*Isa.* lx. 19, 20).

The life of truth and good should be loved, and not the life of falsity and evil (*Micah* vi. 9, 11).

Those who love the neighbor and God will be of the Lord's church (*Ps.* xv. 1, 1-5).

Those who made the church to consist in doctrine and a life of love and charity signified by "Abel" (*Gen.* iv.).

Word of the Lord from love and faith (*Ps.* lxxii. 5).

Love of the Word in the new church (*Zech.* viii. 20-23).

The Lord in respect to Divine love (*Ezek.* viii. 1-2).

The Lord loves to be united to His Divine (*Ps.* lxxiii. 1, 1-8).

Love and desire for the church and heaven (*Ps.* lxxxiv. 1, 1-4).

The Lord loves those that are perfect, and rejects the evil and the haughty (*Ps.* ci. 2-8).

The Lord will love the church formed by Him of the nations who are in falsities of ignorance (*Ps.* cxxxvii. 5, 6, and *prec.*).

The Lord loves them, therefore He should be worshipped from affection for truth and good (*Ps.* cxlix. 1-4).

The loved one (*Jer.* xxxi. 2-5).

Lowest heaven (see *Ultimate heaven*).

Lowest parts (see *Ultimates*).

Lumen (see *Natural light*).

Lust (see *Cupidity*).

Magic.—End of the Ancient Church, when it became magical (*Gen.* xi. 10-32).

Magnificent.—A magnificent word respecting the Lord, and respecting conjunction with Him (*Ps.* xlv. 1., 1).

Malevolent (*Isa.* xxxii. 6-8).

Malice.—Malice of the hells described (*Ps.* lv. 9-14).

Malice of the infernals (*Ps.* lvi. 5, 6).

Malice of the hells against the Lord (*Ps.* lvii. 4, 6).

The Lord in combats with the malicious (*Ps.* xxvi. 9, 10).

Those who wish to kill the Lord destroy themselves by malice (*Ps.* lix. 12-15).

Man (*see also under Angel, Own*).

Man has been born for heaven (*Isa.* xlv. 18).

Man is nothing of himself (*Ps.* xc. 1., 1-6).

All things of the church are from the Lord, and nothing from man (*Ps.* cxxvii. 1., 1, 2).

Man does not establish the church, but God (*Ps.* xlv. 5-8).

The Word represented as a man (*Ezek.* i. 5).

Manifest (*manifesto*).—Manifestation of the total devastation of the church (*Isa.* xxxvi. 21, 22).

Profanation of good and truth by the church made manifest by their delivering up the Lord to death (*Jer.* xi. 15-19).

The Lord will manifest Himself (*Isa.* lii. 10).

Manifestation of the Lord (*Dominus visus*) to reveal, etc. (*Dan.* x. 1-21).

Marriage.—When the Lord comes and establishes a church truth and good will make one (*Jer.* iii. 18; *see further under Union*).

Memory.—To learn truths and retain them in the memory belongs to the spiritual church (*Jer.* xxxv. 1-10).

Mercy (*miseriordia*) (*see also Pity* (*miseratio*)).

They have closed against themselves the way to all mercy (*Ezek.* viii. 17, 18).

They rejected all mercy because they perverted all truths and goods which they had in all abundance (*Jer.* v. 7, 8).

The new church will acknowledge their evils, and at the same time the Lord's mercy (*Ezek.* xx. 43, 44).

Prayers of the church to the Lord that their sins may be forgiven from mercy (*Ps.* xxv. 7-11).

What the Lord does from pure mercy (*Ps.* cxxxvi. 1-26; *Isa.* lxiii. 7, 8).

Redemption and reformation are from mercy, because the Lord knows the infirmities of man (*Ps.* ciii. 8-18).

Mercy of the Lord on the new church (*Ezek.* xiv. 21-23).

Song in praise of the Lord because of His mercy (*Ps.* cxlv. 8, 9).

Messiah.—They believe that the Messiah will come to exalt them to glory (*Hag.* i. 1-4).

Michael.—"Michael" means such as are in truths from good (*Dan.* x. 7-21).

Ministry (*ministerium*) (*see also Preacher, Shepherd, Teacher*).

The ministry of the new church (*Ezek.* xlv. 15-31).

Miracle.—The children of Jacob confirmed in the Word by means of miracles (*Ps.* lxxviii. 1., 1-7).

Although those who were of the church beheld Divine miracles, they backslid, and yet they were preserved (*Ps.* cvi. 6-8); as at the sea Suph and afterwards in the desert frequently, nevertheless they rebelled (*ib.* 9-34).

Miracles in the desert had no effect on the backsliding Israelites (*Ps.* lxxviii. 11-31); on account of the miracles they returned indeed, but only with the mouth, not with the heart (*ib.* 32-37); again they were seemingly converted when they recalled the miracles in Egypt (*ib.* 41-51).

Mislead (*see Lead astray*).

Missions (*see Evangelization*).

Mix (*commingo*) (*see Commingle*).

Moab.—"Moab" means those who have rejected the goods of charity, and have perverted the goods of the Word (*Isa. xv., xvi.*).

"Moab" means those who adulterated the goods of the Word and of the church (*Jer. xlviii.*).

Moderator (*see Ruler*).

Moral (*see Spiritual Moral*).

Most Ancient Church (*see also Canaan*).

The Most Ancient Church was a representative church (p. 163).

The Most Ancient Church is briefly described by "Adam" and his posterity (p. 163).

The Most Ancient Church was a celestial church (*Gen. ii.*).

Regeneration of the men of the Most Ancient Church (*Gen. i.*).

Their intelligence and wisdom (*Gen. ii.*).

Its fall and end (*Gen. iii.*).

Divisions of that church (*Gen. iv., v.*).

Its destruction (*Gen. vii.*).

Its end (*Gen. vi. 1-7, 11-13; viii.*).

Mother.—Prayer that He may be purified of the infirmities derived from the mother (*Psa. li. t., 1-5*).

Mourn (*lugeo*), **Mourning** (*luctus*).

Mourning over the destruction of the representatives of the church will extend even to those who were in celestial good (*Micah i. 8-12*).

Mourning over destruction of truths and goods with the "children of Ammon" (*Jer. xlix. 3*).

Mourning over the destruction of the goods and truths of the church (*Joel i. 8-13*).

All things and every single thing of the church will mourn (*Zech. xii. 10-14*).

Grievous mourning of the church on account of the devastation (*Lam. ii. 10-12*).

The devastation does not come to an end through outward mourning (*Jer. iv. 8*).

Multiplication.—There was as yet only multiplication of truth and not the fructification of good, and thus not the church (*Gen. xv. 1-6*).

The church will be vastly multiplied (*Zech. ii. 3-5*).

Multiplication of truths (*Isa. liv. 1-3*).

Multiplying of truths and goods (*Psa. cvii. 35-38, 41-43*).

Name (*see also Canaan*).

The name of God will be preached when He has gained the victory (*Psa. lxxi. 8, 15-24*).

Nation (*gens*) (*see also Gentiles, etc.*).

Conversion of the nations (*Jonah i.-iv.*).

The Jews were commanded to teach the Word to the nations round about, but they would not (*Jonah i. 1-3*).

The nations perceived that the state of the church was perverted among themselves, because of the loss of knowledges among the Jews, etc. (*Jonah i. 7-9*); their further history fully described (*see i.-iv.*).

Lamentation by the nations who are in falsities from ignorance; of these a church will be formed by the Lord, which He will love (*Psa. cxxxvii. 1-6*).

- Even those from the nations who are external-natural will draw near (*Zech. xiv. 16-19*).
- A new church will be established out of the nations by the Lord when He comes into the world (*Micah iv. 1, 2*).
- Joy of the nations with whom a new church will arise (*Ps. cxxvi. 1, 4*); it will be instructed (*ib. 5*).
- The church established by the Lord from the nations (*Ps. cxiv. 1, 2*).
- Natural** (*naturalis*).—Those who are merely natural, etc. (*Ps. xlix. 5, 6, and fol.*).
- They will be merely natural, abiding only in reasonings from the natural man (*Hosea ix. 1-3*).
- Those who are in ignorance, and natural, will draw near (*Isa. xlv. 14*).
- The natural to be brought to the church by the Lord (*Jer. xvi. 16, 17*).
- Those who were of the church were natural, and in knowledges (*scientifica*) (*Ps. cv. 23, 24*); therefore their natural has been purged of falsities and evils of every kind which infested (*ib. 25-36*); afterward truths and good, and protection from falsities are granted them (*ib. 37-41*); and He causes them to be a church (*ib. 42-45*).
- (*the*) (*naturale*).—The natural of the Ancient Church is meant by "Ham" (*Gen. ix. 18-29*).
- The natural of man will perish by reasonings from knowledges; *general subject* (*Jer. xlii.*).
- The whole natural perishes, nor is there anything there but falsity and evil (*Jer. xlii. 13-19*).
- The natural to be first imbued with truths from good (*Isa. xxi. 5-7*).
- Enlightenment in the natural is from the Lord (*Ps. cxxxix. 11, 12*).
- The natural to become spiritual (*Isa. lx. 17*).
- **external**.—The natural external without an internal (*Ezek. xvii. 15, 16*).
- The natural external is opposed to all things of the church (*Ezek. xix. 4-7*).
- The Jews did not depart from worship of other gods, however much admonished, because they were natural external (*Ezek. xx. 4-9*).
- **good**.—In the progress of the Babylonish religion, the church prevails, not from spiritual good, but from natural good (*Dan. ii. 39*).
- **knowledges** meant by "Lot" (*Gen. xlii.*).
- **light** (*lumen*).—The self-intelligent ("Edom") defend falsities by natural light (*Obad. 4, 5*).
- **love** (*see also under Love*).
- Love of natural good and truth and its distinction from the love of spiritual good and truth, and its oneness therewith (*Ezek. i. 10, 11*).
- Natural good will no longer remain (*Isa. xxi. 1-4*).
- Natural good still with some (*Isa. xxxviii. 21, 22*).
- **man** (*see also preceding topics, and Fall, Knowledges, Reasoning, Lead astray*).
- There is no longer any truth or good in the natural man (*Isa. xxvii. 1*).
- Falsities out of the natural man devastate (*Jer. ii. 16*).
- Falsities from the natural man destroy (*Jer. xv. 12-14*).
- Knowledges of the natural man perverted remains (*Jer. xli. 16-18*).
- Knowledges of the natural man should not have been consulted. The consequence (*Jer. xlii., xliii.*).
- Of the natural man who, in things Divine, trusts nothing but his knowledges (*scientifica*) (*Ezek. xxix. 1-3 and fol.*).
- Something of a church will be established out of those who are natural and in knowledges (*scientifica*) (*ib. 13-16*).
- Of the natural man who is in knowledges (*scientifica*) (*Ezek. xxxi. 1, 2*).
- The church where the Word is should depart from the affections of the natural man (*Ps. xlv. 10*).
- The natural man will be subdued (*Ps. lxxviii. 30*).

- Instruction of the natural man (*Gen.* xii. 9-20).
 Combat in the natural man (*Gen.* xiv. 1-17).
 How the natural man became spiritual-natural, and removed evils and falsities from himself (*Gen.* xiv. 18-24 and *prec.*).
 Conjunction of truth and good of the natural man, from which there would be only an external church, which is natural (*Gen.* xvi.).
 Reformation of the natural man (*Ps.* cv.).
 The good of love flows into the truths of the external or natural man (*Ps.* cxxxiii. 2).
 The Lord alone delivers the natural man from falsities of evil, and there implants the church (*Ps.* cxxxv. 8-13).
 The Lord delivers the natural man from falsities of evil, and there establishes the church, and dissipates evils of every kind (*Ps.* cxxxvi. 10-22).
 — *sensual.*—When the end comes, those who are natural-sensual will be persistent (*Dan.* xi. 44, 45).
 — *truth.*—There is scarcely any natural truth remaining (*Isa.* x. 12-19).
 Unless spiritual and natural truth and good become concordant, there can be no church (*Jer.* xxxiii. 23-26).
Neighbor.—Those who love the neighbor and God will be of the Lord's church (*Ps.* xv. 1., 1-5).
New church (see also *Acknowledge, Christian Church, Church, Confess, Despair, Establish, Good, Ignorance, Institute, Lord, GLORIFICATION OF; Nations, New Jerusalem, Receive, Redemption*).
General subject (*Jer.* xxxiii.).
 A new church will be instituted by the Lord (*Amos* ix. 11, 12).
 A new church to be instituted (*Jer.* xxix. 10-15).
 A new church from the Lord (*Zech.* i. 12-21; ii., iii., iv., vi., viii., etc., which see for particulars).
 A new church to be established by the Lord (*Hosea* iii.).
 A new church to be established (*Isa.* xiv. 1-3; xviii. 3-6; xlv. 26; lxxv. 17, 18; lxxvi. 7-9).
 A new church to be established is meant by "Israel" and "Zion" (*Jer.* xxxi.).
 The time is long drawn out before a new church consisting of others can be established (*Jer.* viii. 18-22; ix. 1).
 A new church in place of the old (*Isa.* xxiv. 22, 23).
 A new church will come into existence in place of the former church, which is condemned (*Obad.* 17, 18).
 A new church will come into existence when the former has been condemned (*Ezek.* xxviii. 25, 26).
 There will be a new church from the Lord because they have destroyed the former (*Ps.* liii. 6 and *prec.*).
 A new church from the Lord on the destruction of the old (*Zech.* xii. 10).
 When the evil perish and are cast into hell, a new church made up of those who acknowledge the Lord will arise (*Zeph.* iii. 6-20).
 A new church established when the old perishes (*Isa.* xxix. 17-19; xxxvii. 30-35).
 A new church established when the former has been destroyed (*Jer.* xxxiii. 1-5).
 On the destruction of the hells there will be a new church which will acknowledge and worship the Lord (*Ps.* xviii. 43, 44).
 A new church at the last judgment (*Isa.* xxxiv. 17).
 A new church after the judgment (*Isa.* xxvii. 6-12, 13).
 A new church established after destruction of "Babylon" (*Jer.* l. 18-20).
 Through the passion of the cross a new church will come into existence (*Isa.* liii. 10, 11).
 A new church with those with whom truths have not been completely lost (*Isa.* xxvii. 7, 8).

- A new church of those who obey (*Isa. lxvi. 5*).
- A new church of those who had previously been in no truths whatever (*Isa. xliii. 18-21*).
- A new church will be gathered together from all parts (*Ps. lxxxvii.*).
- A new church gathered together by the Lord from all nations (*Ezek. xxxix. 25-29*).
- Those outside of the church shall draw near, etc. (*Isa. xxv. 3-5; xxxv. xlii. 9-12*).
- Those outside of the church will receive enlightenment from the Lord (*Isa. xxiv. 14-16*).
- A new church which the Lord has redeemed (*Ps. cvii. 1-3*); they are in falsities of ignorance, but in a desire for truth and good, etc. (*ib. 4-8 and fol.*).
- A new church to be formed of those in ignorance (*Isa. xviii. 7; xli. 25, 26; 27; see also Isa. xlix. 12*).
- To the new church: The Lord alone is the God of heaven and earth (*Isa. xlv. 23, 24*).
- The new church will receive the Lord (*Isa. ix. 2-4*).
- The new church trusts in the Lord (*Isa. xxx. 18, 19*).
- Joy that there is a new church that trusts in the Lord, who will save it from evils (*Ps. lxvi. t., 1-5*).
- The new church prays to the Lord to come and lead (*Ps. lxxx. t., 1-3, 7*).
- The new church is the Lord's church (*Ezek. xlviii. 35*).
- The new church will acknowledge and confess that they have evils and falsities (*Jer. iii. 22-25*).
- Those who will be of the new church are to be purified by temptations, and prepared, and a new church constituted of such will come into existence, which will acknowledge the Lord, etc. (*Hosea ii. 14-20 and fol.*).
- The new church will shake off falsities of every kind (*Isa. xi. 13-15*).
- The new church will reject falsities and evils (*Isa. xxxi. 7*).
- Falsities and evils will not hurt the new church (*Isa. xliii. 2*).
- The new church will disperse all the evils and falsities of those who are in the mere sense of the letter and in external worship (*Ezek. xxxix. 9, 10*); and will wholly destroy them (*ib. 11-16*); and will be imbued with goods of all kinds (*ib. 17-22*).
- A new church will come when the former church is devastated; it will be in the light of truth, from the Lord, it will be taught and led; infernal things will be removed from it, and the Divine compassion will be there (*Micah vii. 7-20*).
- A new church from the Lord, after the Jewish Church has been destroyed. Its quality; and its doctrine in respect to celestial, spiritual and external good and truth (*Ezek. xl. 1-49*).
- Worship of the internal church (*Ezek. xli.*); and of the external church (*xlii.*).
- Worship from the good of love (*Ezek. xliii. 12-27*).
- The Word in the sense of the letter there (*Ezek. xliii. 1-11*).
- The knowledges (*cognitiones*) of that church, which are introductory truths (*Ezek. xlviii. 30-34*).
- When the Lord comes, those who will be led to the new church will be instructed (*Ezek. xxiv. 24-27*).
- A new church will come into existence, in which will be life (*Ezek. xxxvii. 3-6*).
- The new church will be instructed and receive life (*Isa. xxvi. 19*).
- The new church will be instructed (*Isa. xxx. 20, 21*).
- Knowledge of cognitions will be serviceable to the new church (*Isa. xvii. 3*).
- Knowledges (*cognitiones*) will be serviceable to the new church (*Isa. xxiii. 18*).

- The Lord will disclose truths to the new church (*Isa.* xxv. 6-8).
 The new church will understand truths (*Isa.* xxix. 22-24).
 The new church will be in truths from the Lord (*Ezek.* xi. 17-20).
 It will be enlightened by the Word (*Ezek.* xi. 22, 23).
 The new church will understand the Word (*Isa.* xi. 13-15).
 The doctrine of truth, and the understanding of it, will be in the new church (*Amos* ix. 13-15).
 The Word will be for the Lord's new church (*Zech.* xiii. 1).
 The new church will be in all truth and good of doctrine of the church (*Isa.* lxvi. 20, 21).
 The new church will drink in Divine truth with joy (*Isa.* lxvi. 10, 11).
 The new church will have all goods and truths (*Isa.* lxvi. 12-14).
 Those who are of the new church have been accepted, with whom truths and goods will be multiplied (*Ps.* cvii. 35-38, 41-43).
 The very truths of heaven will be in the new church, and more than before (*Isa.* lxii. 1-3).
 In the new church will be all goods and truths, thus all things of heaven (*Isa.* lxv. 19-21).
 The new church will have truth and good, and be protected from falsities (*Isa.* xxxii. 15-18).
 The new church will be protected by the Lord (*Isa.* xxxi. 5, 6; xxxv. 4-9).
 The Jewish Church will have no power over the Lord's church (*Micah* v. 9).
 Evils described that do not invade those who will be of the Lord's new church (*Micah* ii. 12, 13).
 The new church will come into delights of truth and good from the Lord (*Isa.* xxx. 29, 30).
 Those things which are of heaven and the church will abide with them (*Isa.* lxvi. 22).
 The new church is beloved, and will receive the goods of the church (*Jer.* xxxi. 2-5).
 The new church will have good from the Lord (*Isa.* xxxi. 9).
 Concerning the new church, and its life, doctrine, worship and ministry (*Ezek.* xliv. 15-31); its ultimates will be holy (xlv. 1-5); its statutes (*ib.* 9-25).
 The new church will be conjoined with the Lord, and will not be separated from Him (*Jer.* xxxii. 36-40).
 By His Divine the Lord will fill those who are of that church with all things, and will vivify them (*Joel* ii. 28, 29).
 Joy of the Lord over the new church where He reigns (*Ps.* cxxii.).
 The new church will continually worship the Lord (*Isa.* lxvi. 23).
 The new church will not perish (*Isa.* lxv. 22, 23).
 Reasonings from knowledges (*scientifica*) of the natural man will not destroy knowledges (*cognitiones*) of truth in the new church (*Ezek.* xxix. 17, 18).
 The new church will be in the understanding of truth, and those that are in it will be saved (*Obad.* 19-21).
 The new church (meaning the Christian Church), its end (*Dan.* ix.).
New Heaven.—Innocence in the new heaven (*Isa.* xi. 6-9).
 A new heaven and a new church (*Isa.* ii. 1-5).
New Jerusalem.—A new church is now being instituted by the Lord, which is called, in the *Apocalypse*, the New Jerusalem, to which the things published by Swedenborg will be of service. It is also being instituted elsewhere (p. 164).
 Near the end (of the Christian Church) a new church will begin, in which the Lord will be worshipped, and the faith of charity will be received (*Dan.* xii. 1; see further *ib.* 2-13).

New thing (*novum*).—There will be a new thing of the church (*Isa.* iv. 1-3; xliii. 18-21; *Hosea* v. 15; *Amos* viii. 1).

Nineveh.—"Nineveh" means the nations who are converted (*Jonah* i.).

No one.—No one is in truths (*Isa.* lxiii. 3-6).

No one is obedient, no one believes that the Divine has power to save (*Isa.* i. 2, 3).

Noah.—The Ancient Church is briefly described by "Noah" and his posterity (p. 163).

"Noah" and his "three sons" mean a new church (*Gen.* vi. 8-10, 14-22).

"Noah" means the Ancient Church (*Gen.* ix. 18-29).

North (see *King*).

Nothing (see also *Annul*).

Those who are against the Lord are nothing before Him (*Ps.* ii. 3, 4).

Man from his own is nothing (*Ps.* cxlvi. 3, 4).

Man is nothing of himself, but the Lord alone (*Ps.* xc. t., 1-6).

Nourishment.—Spiritual nourishment is from the knowledges (*cognitiones*) of truth and good from the sense of the letter of the Word (*Ps.* civ. 24-30).

A new church who have no spiritual nourishment, although they will have it through the Word (*Ps.* cvii. 16-21).

Obduracy (*obfirmatio*) (*Ezek.* iii. 8, 9).

Obey (see also *Disobedience*, *Hearken*, *Life*).

The Lord taught them continually from the Word, etc., but they did not obey (*Jer.* xxv. 4-7; cf. *Jer.* xi. 7, 8).

Not one who is obedient (*Isa.* i. 2, 3).

Consequence of disobedience (*Isa.* lxvi. 4; *Jer.* xxv. 8-11).

Because they obeyed their lusts they are in falsities of evil (*Jer.* ix. 13-15).

If they had obeyed, the hells would have been removed from them, and they would have enjoyed every good (*Ps.* lxxxi. 13-16).

There is no longer any use to teach any except those who obey (*Micah* ii. 6, 7).

Those outside of the church will obey (*Isa.* lxvi. 5).

To receive in the life and obey belongs to the celestial church (*Jer.* xxxv. 1-10; 18, 19).

Obedience to the Lord results in an abundance of goods and truths (*Isa.* xlviii. 18, 19).

Obstinate (see also *Rejection*).

They made themselves obstinate (*Jer.* xlv. 15-19).

They made themselves still more obstinate, by perverting doctrine from the Word and defiling it (*Jer.* xxxviii. 4-6).

Because they made themselves obstinate the destruction of the church and of the kingdom is imminent (*Jer.* xxxvi. 29-31).

Obtrude.—Obtrusion of falsities on others (*Ezek.* xvi. 32-34).

Old Church (see also *Church*, *Destroy*, *Devastate*, *Former Church*, *New Church*, *Perish*, *Perversion*, *Vastation*).

The old church will falsify and pervert (*Isa.* ix. 8-21).

The iniquity of the old church which is to be disclosed (*Isa.* lviii. 1).

The old church will be destroyed (*Micah* vii. 10); when it has been destroyed a new church will be established, gathered from every nation (*ib.* 11-13).

The old church being utterly destroyed is rejected (*Isa.* xxvi. 5, 6).

End of the old church (meaning the Jewish Church) (*Dan.* ix.).

When the old church perishes, a new one is to be established by the Lord (*Isa.* xxix. 17-19).

- The old church will not receive the Lord (*Isa. ix. 5*).
- Old Testament** (*see Canaan*).
- Omnipotence** (*see Divine Power*).
- Omnipresence** (*see also Presence*).
- Omnipresence belongs to the Father (*Ps. cxxxix. 6-10*).
- Omniscience**.—The Lord knows every one (*Ps. i. 6*).
- The Lord knows what lies hidden interiorly, howsoever the external may appear (*Fer. xvii. 9, 10*).
- God sees all things (*Ps. xciv. 3-11*).
- The Lord hears all things (*Isa. lix. 1, 2*).
- The Lord is omniscient (*Isa. xl. 12-14*).
- Omniscience belongs to the Father (*Ps. cxxxix. 6-10*).
- One** } (*unum*) (*see also Lord, GLORIFICATION OF*).
- Unity** } —The turning or looking of all (loves) toward one (*Ezek. i. 12*).
- The spiritual, rational and knowing faculties will act in unity (*Isa. xix. 23-25*).
- The doctrine of good and truth acting in unity (*unum ago*) with the Word (*Ezek. i. 15-21; x. 11*).
- When the Lord comes truth and good will make one (*Fer. iii. 18*).
- There were two churches, the celestial and the spiritual, and the two together were one (*Ezek. xxxvii. 15-20*); and will become one from the Lord (*ib. 21-25*).
- Of those who made common cause (*unum facio*) with "Babylon" (*Dan. ii. 3-11*).
- Oneness** (*unitio*) (*see also Lord, GLORIFICATION OF*).
- Oneness of love of spiritual and love of natural good and truth (*Ezek. i. 10, 11*).
- Opposition** (*see also Against*).
- Opposition of men amounts to nothing, because they perish owing to evils and falsities (*Isa. li. 7, 8*).
- Operation** (*see Divine Operation*).
- Oppression**.—Oppression of the church by the self-intelligent (*Obad. 8, 9*).
- Order**.—From His Divine the Lord will set heaven and the church in order (*Isa. li. 16*).
- Origin**.—The Lord the origin of the good of love (*Zech. iv. 8-10*).
- Other god** (*see God, at end; Idolatry*).
- Others** (*see also Outside the church*).
- The Lord will establish a new church of others (*Ezek. xvii. 22-24*).
- The church will be among others (*Haggai ii. 23*).
- The church to be formed of others (*Fer. xii. 14, 15*).
- Others are to be brought to the church by the Lord (*Fer. xvi. 14, 15, and fol.*).
- Others, not the Jews, will be in the new church (*Ezek. xlv. 15-31*).
- Others will be received in place of the Jews, and a church will be established with them (*Ps. cix. 7-12*).
- The things which profaners have will be given to others (*Fer. viii. 10*).
- The church will be constituted of others, after it has been delivered from the profane (*Fer. xxvii. 22; see also Ezek. v. 13-17*).
- Others received instead of those of the devastated church (*Fer. vi. 12*); why (*ib. 13 and fol.*).
- Others do not live like those who have the Word (*Ezek. iii. 4-7*).
- Others will teach and learn the good of the church (*Fer. xxiii. 3, 4*).
- Outcasts** (*Ezek. xx. 32-36*).
- Outermost things** (*extrema*).—Those who pervert the doctrine of the church will also fall into falsities in outermost things (*Amos iv. 1-3*).
- Worship only in outermost things (*Amos iv. 4-6*).
- Outmosts** (*see Ultimates*).

Outside the church (*see also Gentiles, Nations, Others*).

Those who are outside the church are horrified at the falsities of those who pervert all truths of the church (*Ezek. xxxii. 9, 10*).

Those who are outside the church worship the Lord (*Mal. i. 11*).

Those that are out of the church expect compassion, that they may become a church (*Ps. cii. 12-18*).

When the Jewish Church was destroyed, those who were out of the church were heard (*Ps. cvi. 44-46 and prec.*); and a church constituted of these will arise and will worship the Lord (*ib. 47, 48*).

Overcome (*supero*) (*see Lord, VICTORY OF*).

From His Divine, the Lord will overcome the hells (*Ps. xxxv. 22, 23*, [26]).

Overthrow (*prosterno*) (*see also Cast down*).

When victory hung on the side of the evil or of hell, the spiritual man attacked them and overthrew them (*Gen. xiv.*).

Prayer to the Lord to overthrow the hells (*Ps. lxxxiii. 13-17*).

Owing to the Lord's help the hells will be overthrown (*Ps. lxxxvi. 15-17*).

The Lord will overthrow all who are against Him on the day of judgment (*Ps. xxi. 7-12*).

Overthrow of the hells (*Ps. xxxv. t., 1-9*).

The Lord has overthrown the hells (*Ps. lxxiv. 12-15*).

Own (*proprium*) (*see also Self-intelligence*).

Man from his own is nothing (*Ps. cxlvi. 3, 4*).

From what is his own man is nothing but falsity of evil (*Ps. cxv. 4-8*).

The Lord cannot teach those who are wise from what is their own (*Isa. lvii. 16, 17*).

They acquired those things from what is their own, therefore all things have perished (*Amos vi. 13, 14*).

Partition (*see Inheritance*).**Passion of the Cross** (*see Lord, THE PASSION OF THE CROSS*).

Past.—In temptations the Lord strengthens Himself from His Divine, from things past, that those that had prayed for it had been saved, etc. (*Ps. lxxvii. 10-15 and fol.*).

Patience (*see Tolerance*).

Patience of the Lord (*Isa. xlii. 18-20*).

Perceive.—Those who persuade to falsities will not perceive truths (*Jer. xxix. 24-32*).

No perception with those who trust in themselves (*Jer. xvii. 5, 6*).

Perception of truth will perish (*Isa. viii. 1-4*).

Those who were of the Lord's church perceived interior character of "Babylonians" (*Dan. iv. 18, 19*).

It was perceived from the Word that it was profane (*Dan. v. 5, 6*); but not by the primates who were in the Babylonish religion (*ib. 7-9*).

Perception that those who blaspheme the Lord will perish (*Isa. xxxvii. 6, 7*).

Perception of the Lord from His Divine, that a church will arise and flourish, etc. (*Ps. lxxxv. 8-13*).

Perdition (*see Destroy* (*perdo*)).

Perfection } (*integritas*).—Perfection belongs to the Lord (*Ps. xviii. 20-27, 30, Integrity* } 32; xxv. 21; xxvi. t., 1-6, 11; xli. 12, 13; xlv. 17-21; cxxxix. 23, 24).

The Lord's perfection, and what it accomplished (*Ps. lxvi. 18-20 and prec.*).

The Lord's perfection, and He loves those that are perfect (*Ps. ci. 2, 3, 6, 7*).

Prayer of the Lord to the Father to have regard to His perfection (*Ps.* cxli. *l.*, 1, 2).

The Lord, concerning the integrity of His life, from the Divine in Himself (*Ps.* xvii. *l.*, 1-6).

Perfect (*perficio*).—The Divine truth perfects man, because it is wisdom (*Ps.* xix. 7-11).

They will be perfected in truths (*Jer.* xxx. 19, 20).

Perish } (*perco*) (see also *Evil, Falsifiers, Hypocrites, Knowledge* (*sci-*
Be Destroyed } *entia*), *Last Judgment, Old Church*).

All knowledge (*cognitio*) and understanding of truth will perish (*Zeph.* i. 1-3).

Knowledges (*cognitiones*) of truth and good, and also truths of every kind and sort will perish (*Jer.* xxv. 15-27).

Doctrine perishes by the perversion of the sense of the letter of the Word (*Amos* i. ii, 12).

The doctrine of truth will perish until it is nothing (*Isa.* xxix. 1-4).

The remnants of doctrine will be destroyed by reasonings from falsities (*Jer.* xxxix. 1-3).

Understanding of truth will perish by means of (*per*) falsities (*Ezek.* xxviii. 21-23).

All intelligence will perish, when (*Jer.* xxii. 5, 6 and *prec.*).

The infernals perish (*Isa.* lxiv. 2, 3).

Justice and truth perish (*Hab.* i. 1-5).

Truths will perish (*Isa.* xxviii. 3, 4).

The truths of the church perish from (*a*) falsities (*Amos* iii. 11).

The power of the Word will perish (*Isa.* xxii. 25).

Falsities gain strength and pervert still further, until the church perishes (*Isa.* xxix. 5, 6).

Truths and goods of religion perish where there has been merely external worship (*Ezek.* xxxviii. 20-23).

Truth and good of worship perish if the knowledges of the natural man are consulted (*Jer.* xlii. 7-22).

All the learning of the natural man which confirms falsities will perish (*Jer.* xlvi. 20-24).

Truth of the church perishes gradually by means of (*per*) reasonings from the natural man (*Jer.* xiii. 1-7).

They will perish by means of (*per*) reasonings from the natural man (*Ezek.* xvii. 19-21).

The natural of man will perish by (*per*) reasonings from knowledges (*Jer.* xlvi.).

The whole natural perishes, etc. (*Jer.* xlvi. 13-19).

Those who have falsified the knowledges (*cognitiones*) of truth by means of reasonings and knowledges (*scientifica*), and have thus destroyed the church, will utterly perish (*Zeph.* ii. 12-15).

Destruction by (*per*) reasonings from (*ex*) knowledges (*scientificis*) (*Jer.* xxxvii. 6-10).

Those who pervert knowledges (*cognitiones*) from (*e*) the Word, etc., will perish (*Amos* i. 3-5).

Those who pervert the knowledges of truth ("Damascus") will perish (*Jer.* xlix. 27).

Those who make a religion out of mere knowledge (*scientia*) will perish (*Isa.* xix. 15-17).

Those who are in mere knowledges (*cognitiones*) and in faith alone shall perish lest they ruin the church still further (*Zech.* ix. 7, 8).

Those who are in faith alone will perish (*Jer.* xlvii.).

Those who falsify doctrine will perish (*Ezek.* xiii. 20-23).

Those who trust in themselves perish (*Ps.* xx. 7, 8).

Those in self-intelligence will perish (*Isa.* xxii. 16-19).

- The self-intelligent ("Edom") will perish, and with them the falsities which they defend (*Obad.* 4, 5).
- They will perish on the day of judgment, because they have oppressed the church (*Obad.* 8, 9).
- Truths of the church perish through self-intelligence (*Isa.* xxii. 1-12).
- Everything of the church has perished through the falsification and adulteration of the sense of the letter of the Word (*Ezek.* iv. 17).
- Those who have falsified the external of the Word ("Edom") will be destroyed by (a) things falsified (*Fer.* xlix. 7, 8).
- Those who apply the Word to a heretical falsity will perish (*Amos* i. 6-8).
- As they have falsified the Word, etc., will they not perish on this account? (*Hosea* iv. 14.)
- Those who have perverted the Word will perish from (ex) falsities (*Isa.* lxxv. 11, 12).
- They will perish on the day of judgment (*Hosea* ix. 7-9).
- Those who have the Word are in falsities of evil and will perish (*Zech.* x. 2, 3).
- Those who are in falsities of evil will perish (*Isa.* xxx. 27, 28).
- Those who are in falsities and evils will perish (*Nahum* i. 8-11).
- Men who perish from falsities and evils (*Isa.* li. 7, 8).
- They will utterly perish by (per) falsities, by which the truths of the Word have been destroyed (*destruo*) (*Ezek.* xvi. 35-42).
- They will perish by means of (per) falsities (*Fer.* xi. 22, 23).
- They will perish by reason of (ex) things falsified (*Ezek.* xi. 8-11).
- Those who have falsified and adulterated the Word will perish in hell (*Nahum* iii. 1-7).
- Those who have adulterated the truths of the Word will perish, and are to be cast into hell (*Zeph.* i. 9-11).
- Those who have adulterated truths and goods will perish in hell (*Ezek.* xxii. 31).
- Those who adulterated the goods of the Word and of the church ("Moab") perish with their falsities (*Fer.* xlviii. 12-16).
- Those who have adulterated and defiled truths and goods will perish on the day of judgment (*Ezek.* xxiii. 22-25).
- All that adulterate will perish with their evils and falsities (*Isa.* xiii. 13-18).
- Falsities of evil cause those who were of the church to perish (*Ps.* lviii. 1, 1-9); so that those who are in good may come into the church (*ib.* 10, 11).
- Those who have adulterated the Word will utterly perish (*Zeph.* ii. 8-10); so that whoever is able may acknowledge the Lord (*ib.* 11).
- Although they possess the Word they will perish (*Ps.* lxxxii. 6, 7).
- Those who have destroyed the good of the church will perish (*Fer.* xxiii. 3, 4).
- All who are against truth and good will perish (*Isa.* xxix. 20, 21).
- Because they no longer have truth or good they will perish (*Fer.* viii. 13).
- They will perish from perverting all Divine worship (*Hosea* xiii. 1-3).
- Must they not perish? (*Fer.* ix. 9;) they will be destroyed by evils and falsities therefrom, why (*ib.* 16).
- Exhortation to seek the Lord, that all things of the church may not perish through evils and falsities (*Amos* v. 4-9).
- Let them acknowledge and worship the Divine Human of the Lord, lest they perish (*Ps.* ii. 10-12).
- Those who do not believe in the Lord perish (*Ps.* cxlv. 18, 20).
- Those who have worshipped another god will perish (*Hosea* xiii. 16).
- They will perish owing to their worshipping another god, whence came profanation (*Mal.* ii. 12).
- Those who are against the Lord will perish (*Isa.* lxxv. 6, 7).

- Those who are against the Lord will perish by (a) falsities from evil (*Isa.* i. 9).
- Those who wish to destroy the Lord perish (*Ps.* liv. 4, 5).
- The evil who lie in wait against the Lord will perish (*Ps.* lxiv. 7, 8).
- Those who lie in wait for the Lord will perish from (ex) falsities of evil (*Ps.* lxiii. 9, 10).
- Much of the church perished by departure from the Lord and by falsities of every kind (*Fer.* xlv. 1-6).
- The church in the lowest heaven destroyed by (per) falsities of evil (*Fer.* vi. 1, 2).
- The church in the lowest heaven, as to good, perishes by profanation (*Fer.* vii. 34).
- The church has perished because they have destroyed (*destruo*) its truths by dire falsities (*Fer.* xix. 2, 3).
- The church will perish because it is in mere falsities and evils in respect to doctrine and in respect to worship (*Zeph.* i. 4-6).
- Doctrine of falsity will perish, and with it those who live according to it (*Fer.* xiv. 14-16).
- The church has perished by reason of (ex) falsities (*Ezek.* xx. 45-xxi. 32).
- The church will perish by reason of (ex) falsities of evil (*Ezek.* xxxiii. 27-29).
- The perverted church perishes in the time of judgment (*Amos* ii. 12-16).
- The church with all things pertaining to it will perish (*Amos* vii. 17).
- Why all things will perish (*Amos* vi. 7-14).
- All things of the church have utterly perished (*Isa.* xxv. 2).
- Those who are of the devastated church will perish (*Zech.* xiii. 8, 9).
- Those who have devastated the church will perish (*Ps.* cxxxvii. 7-9).
- Those who have destroyed (*destruo*) the church will perish on the day of judgment (*Nahum* ii. 3-6).
- Those who have been destroyed (*perdo*) will perish (*Ezek.* xxxvi. 3-7, 16-19).
- All will perish (*Hosea* v. 5-9).
- All will perish by (per) falsities of evil (*Ezek.* xxi. 4, 5).
- Those who are instructed by the preacher concerning falsities and do not take heed, perish (*Ezek.* xxxiii. 1-5).
- When the preacher sees falsities and does not give instruction concerning them, he perishes (*Ezek.* xxxiii. 6, 7).
- They will perish because they cannot be taught (*Micah* ii. 10, 11).
- Because they do not see truths they perish on the day of judgment (*Fer.* xxiii. 12).
- In consequence of disobedience everything of the church will perish (*Fer.* xxv. 8-11).
- They cannot but perish because they have rejected all mercy and perverted all truths and goods (*Fer.* v. 9, 10; 29-31).
- They will perish by (a) evil love (*Ezek.* xv. 7, 8).
- All who trust in knowledges (*scientifica*) of the natural man will perish through (per) evil loves (*Ezek.* xxx. 6-9).
- Those who have perverted the holy things of the church will perish (*Isa.* lxvi. 16, 17).
- Those who blasphemed the Lord will perish (*Isa.* xxxvii. 6, 7; 21-27).
- The blasphemers of the Word will perish with the truths and goods of the church which they have dispersed (*Fer.* xx. 6).
- Blasphemers of the Lord and profaners of the Word will all perish (*Fer.* xxi. 7).
- Those with whom everything holy is profaned perish (*Fer.* xxiv. 9, 10).
- Those who are in truths and in good, and do evil, perish (*Fer.* xviii. 9, 10).
- Profaners will perish (*Fer.* xxix. 16-19; see also *Ezek.* v. 11, 12).
- They will perish by (per) evils, falsities, and profanities (*Ezek.* vii. 14, 15).

- All conjunction with the Lord has perished (*Jer.* xvi. 9).
 Because they have put off everything of the church and of its worship, they cannot but perish (*Hosea* viii. 12-14).
 Knowledges (*cognitiones*) began to perish with the Jews (*Jonah* i. 4-6).
 The Jewish Church will perish because, though taught continually, they did not receive nor obey (*Jer.* xxxv. 17 and *prec.*).
 The Jewish Church will perish in the judgment (*Ps.* cix. 7-12).
 The Jewish Church will perish with all its falsities and evils (*Micah* v. 10-15).
 It must needs be that the Jewish Church, having been destroyed, should perish (*Micah* vi. 14-16).
 The posterity of the Jewish Church will perish, because they are in falsities of evil, and because they reject the Lord (*Ps.* cix. 13-20).
 The nations hearing from the Word of God about their sins, and that they would perish, were converted, etc. (*Jonah* iii. 1-10).
 Compassion that the church perish not through (*per*) the uprising of the evil (*Ps.* lxxiv. 18-21 and *fol.*).
 The church perishes, unless restored by the Lord by means of (*per*) His coming (*Ps.* xc. 7-14).
 Let not the Lord fail in temptations lest heaven and the church perish (*Ps.* cii. 25-28 and *prec.*).
 Prayer that they may not perish with the evil (*Jer.* x. 23-25).
 Those who depart from evils and falsities will not perish (*Ezek.* vi. 7-10).
 They will perish on the day of judgment (*Amos* viii. 7-10).
 The church will not perish, but those who are in it will perish (*Amos* vii. 8-10).
 Not all things of the church will perish, because there must be a church (*Isa.* lxxv. 8-10).
 The Divine truth will not perish, though the church is destroyed (*destruo*) (*Jer.* xxxvi. 27, 28, 32; 1-10; xxxiv. 1-7).
 When an old church perishes a new one is to be established by the Lord (*Isa.* xxix. 17-19).
 The new church will not perish (*Isa.* lxxv. 22, 23).
 The church of the reformation will perish from (*a*) mere falsities and evils (*Dan.* ix. 27).
Permanence.—Nothing abides to eternity except that which is from the Lord (*Isa.* li. 6).
Persecution.—How those who are of the church are protected from persecution by those who have perverted the holy things of the church (*Ezek.* xxxii. 31, 32).
Persist (*see Insist*).
Persuade.—Persuasion of falsity arises from affection for falsifying (*Ezek.* xlii. 18, 19).
 Those who persuade to falsities will abide in falsities and not perceive truth (*Jer.* xxix. 24-32).
 Those who by persuasion establish falsity of doctrine, are to be utterly rejected by the judgment (*Isa.* xxvi. 14, 15, 19-21).
 The profaners persuaded themselves of falsities (*Jer.* xxviii.).
Perturbation.—Perturbation of the Lord from temptations, with trust from the Divine (*Ps.* xlii. t. 1-6).
Perverse (*perversum*).—The church gone away into what is perverse (*Isa.* xxxvi. 8-10).
 Perversities in the former church (*Hosea* vi. 7-10).
 — (*the*) (*perversus*).—The perverse are tested, and found incapable of restoration (*Jer.* vi. 27-30).
Pervert (*perverto*). (*see also Falsify*).
 Knowledges (*scientifica*) perverted by adapting them to falsities (*Jer.* xliii. 8-13).

- Those who pervert the knowledges (*cognitiones*) of truth are meant by "Damascus" (*Fer.* xlix. 23-27).
- About those who pervert the knowledges (*cognitiones*) of good and truth and thereby do injury to the external sense of the Word (*Amos* i. 9, 10).
- Perversion of knowledges (*cognitiones*) from the Word which are of service to doctrine (*Amos* i. 3-5).
- Truths perverted by applying knowledges (*scientifica*) to falsities (*Ezek.* xxix. 4, 5, and *fol.*).
- Perversion of some remains by knowledges (*scientifica*) of the natural man (*Fer.* xli. 16-18).
- Concerning those who by knowledges (*scientiae*) pervert the holy things of the church. Their activity and final lot (*Ezek.* xxxii.).
- Perversion of doctrine from the Word (*Fer.* xxxviii. 4-6).
- Everything of the doctrine of truth and good has been perverted (*Zeph.* iii. 1-4).
- Those who pervert the doctrine of the church fall into falsities in outermost things (*Amos* iv. 1-3).
- Those who are in the sense of the letter of the Word and pervert the truths of religion, etc. (*Ezek.* xxv. 1, 2).
- Those who are in self-intelligence and pervert the sense of the letter of the Word ("Moab") (*Obad.*).
- Diabolical loves have perverted the ultimate sense of the Word (*Ezek.* viii. 7-10).
- Beginning of the perversion of the church by falsities (*Ezek.* xi. 1-3); by falsifications of truth of doctrine (*ib.* 4-7); it will be still worse, and they will perish by reason of things falsified (*ib.* 8-11); because they pervert all things (*ib.* 12).
- Though falsities of evil were entirely removed at the institution of the church yet it perverted all things, etc. (*Amos* ii. 12-16).
- Those who call themselves enlightened pervert truths still more (*Fer.* xxiii. 30, 31).
- Truths perverted by reasonings from self-intelligence (*Isa.* x. 5-11).
- Perversion of the truths of the church (*Ezek.* v. 5-7); its consequence (*ib.* 8-12).
- Truths are perverted by false principles which are of religion (*Fer.* xxiii. 13).
- Falsities increase and pervert still more until the church perishes (*Isa.* xxix. 5, 6).
- Successive perversion until they perish (*Fer.* xxxviii. 4-23).
- They perverted the church by falsities of every kind (*Fer.* xxii. 17).
- Against those who have perverted the truths of the Word, who are meant by the "prophets;" *general subject* (*Fer.* xxiii. 9-40).
- From the perversions by the "prophets" the church is full of falsities and is perverted (*Fer.* xxiii. 10).
- They have perverted all the truths of the Word and of doctrine by evil loves, and by the knowledges (*scientifica*) of the natural man (*Hosea* vii. 1-11).
- They pervert by false interpretation (*Fer.* xxiii. 25, 26).
- Perverting the Word is the worst (*Fer.* xxiii. 14).
- Those who have perverted the Word will perish because of falsities (*Isa.* lxv. 11, 12).
- They have perverted truths of every good given them through the Word (*Fer.* i. 13); the consequence (*ib.* 14-16).
- Holy truths and goods turned into falsities (*Lam.* iv. 1-3).
- Because they have rejoiced over the destruction of the church they will pervert truths (*Ezek.* xxv. 6, 7).
- It is delightful to them to pervert and deceive (*Fer.* v. 25-27).

- They have not any truth that has not been perverted and profaned (*Jer.* xxii. 28-30).
- Those who have perverted the holy things of the church will perish (*Isa.* lxvi. 16, 17).
- They are diligent at perverting, whence comes vastation (*Isa.* lix. 7).
- Perversion of everything takes away protection against falsity (*Jer.* vi. 13, 14).
- Perversion of Divine worship from self-intelligence (*Hosea* xiii. 1-3).
- Pervverting worship into evil (*Isa.* lxvi. 3).
- Perversion of truths, but not of goods with the truths, until there was a lack of truths (*Jer.* xxxvii. 17-21).
- Those who are in the love of self pervert the goods and truths of the church (*Hab.* ii. 8).
- They perverted all the truths and goods of the church by departing from the Lord (*Jer.* ii. 7, 8; *cf. Jer.* v. 7, 8).
- They pervert truths and goods, which they have in abundance (*Jer.* li. 11-13).
- All the truths and goods of the church perverted (*Lam.* i. 4, 5).
- Perversion of goods and truths from firsts to lasts (*Jer.* v. 30, 31).
- Pervverting truths and goods of church leads to destruction (*Isa.* v. 18-30).
- Those who pervert the knowledges of good are meant by "Arabia" (*Jer.* xlix. 28-33).
- Against those who have perverted the good of the Word, who are meant by the "shepherds;" *general subject* (*Jer.* xxiii. 1-8).
- Those who have perverted the goods of the Word and rejected charity ("Moab"). Their destruction (*interitus*) (*Isa.* xvi. 1-9).
- Those who by traditions or reasonings from the natural man have perverted truths and goods of the church ("Babylon") (*Jer.* li.).
- Perversion of good worse than perversion of truth (*Ezek.* xxv. 8-11).
- Those who pervert goods more than truths (*Jer.* iii. 10, 11).
- Even those in celestial good begin to be perverted (*Micah* i. 13-15).
- Those who have perverted all things of the church (*Ezek.* vii. 20-22).
- They will pervert all things (*Ezek.* xi. 12).
- Because opposed to all things of the church they became perverted and were destroyed (*Ezek.* xix. 4-7).
- Perversion of the church by the Jews (*Zech.* v. 1-4).
- The church instituted among the Jewish nation became perverted and revolted (*Ps.* cvi.).
- Perversion of state of church among the nations due to loss of knowledges (*cognitiones*) among the Jews (*Jonah* i. 7-9).
- A new church when the former church has been completely perverted (*Zech.* i. 14-16).
- No conjunction of the church with the Lord, because it has been utterly perverted, and hence rejected (*Lam.* ii. 13-15).
- The conjunction of the church with the Lord would be perverted (*Gen.* xv. 7-24).
- Unless they worship the Lord all worship will be perverted and profane (*Mal.* ii. 1-4).
- They have perverted the church, etc. (*Hosea* viii. 1-7 and *fol.*).
- The church has become perverted (*Jer.* iii. 20, 21; *Isa.* v. 3, 4, 7).
- The perverted state of the church (*Jer.* i. 1-3).
- Providence lest the Word be perverted further (*Isa.* iv. 4-6).
- Perversion of good and truth to be no more (*Isa.* lx. 18).
- The truths and goods of the church will no longer be perverted (*Ezek.* xxiii. 26, 27).
- Perverted church.**—Perverted church in the church, represented (*Ezek.* iv.).
- The perverted church *fully described* (*Micah* iii. 1-12).
- State and history* of the perverted church (*Ezek.* xxxvi. 1-38).

The church has become perverted from the intention of doing evil (*Micah* ii. 3-5).

The perverted Jewish church (*Ps.* cix.).

Those in the perverted church secretly try to destroy the Lord (*Ps.* cxx.).

By reason of the Lord's presence all things are revealed, and those who are of the perverted church will not endure (*Nahum* i. 3-6).

Philistea.—"Philistea" means those who make religion to consist in nothing but knowledges (*cognitiones*) (*Isa.* xiv. 28-32).

Pious.—The pious man, if he becomes impious, is condemned (*Ezek.* xviii. 24; *cf.* xxxiii. 12-20).

Pity } (*miseratio*).—No pity possible at the destruction of the Jewish
Compassion } church (*Hosea* i. 6).

There can be no pity, but they must be cast out as profane (*Jer.* xxii. 18, 19).

There can be no pity (*Jer.* xvi. 5-7).

Prayer for pity (*Jer.* xiv. 7-9).

Compassion that the church perish not through the uprising of the evil (*Ps.* lxxiv. 18-21).

There is no compassion, because there is nothing but what has been profaned (*Ezek.* ix. 8-11).

Those that are out of the church expect compassion, that they may become a church (*Ps.* cii. 12-18); He hears and has compassion, and a church is formed of such (*ib.* 19-22).

The Divine compassion will be in the new church (*Micah* vii. 18-20).

The Lord will pity those who will be of His new church (*Hosea* i. 7).

Places (*see Canaan*).

Plant (*see Drink*).

Poison.—Fallacies of the sensual man and reasonings therefrom infect with poison (*Jer.* viii. 16, 17).

Posterity.—"Posterity of Adam from Sheth," means divisions and changes in the Most Ancient Church (*Gen.* v.).

"Posterity of Noah," or of his "three sons," means divisions and changes in the Ancient Church (*Gen.* x.).

Pot (*see Caldron*).

Power (*see also Divine Power, Prevail, Word, POWER OF*).

All power of truth destroyed by perversion of truths (*Ezek.* xxix. 6, 7).

No power against the hells (*Lam.* i. 6).

Power when the Lord comes (*Isa.* lxiii. 19; lxiv. 1).

Power of the hells destroyed by the Lord (*Isa.* xlii. 13-15; xliii. 16, 17).

Power of Divine truth from the Lord (*Ps.* xxix. 5-11).

From the Lord's dwelling in the church she will be in power against falsities of evil (*Ps.* cxxxii. 17, 18).

Power of the church which is in faith and in charity (*Dan.* viii. 1-3).

Everything of power and wisdom is from acknowledgment of the Lord (*Jer.* ix. 23, 24).

It is in their power to know that the Lord alone can do all things, but they are unwilling to know that He is God, etc. (*Jer.* v. 21-24).

Those who do not look to the Lord have no power, but fall (*Isa.* xl. 30).

Those who do not confide in the Lord have no power (*Isa.* xli. 21-24).

Those who trust in knowledges (*scientifica*) of the natural man, will have no power (*Ezek.* xxx. 20-23).

Prayer to the Lord for pity, because He alone has redeemed (*Isa.* lxiii. 15, 16).

Pray for (*imploro*).—Those that prayed for it were saved (*Ps.* lxxvii. 10-15).

Prayer (*oratio*) (*see also Lord, PRAYER OF; Help*).

Prayer to the Lord, that they may not perish together with the evil (*Jer.* x. 23-25).

Prayer of the nations to the Lord for salvation (*Jonah* i. 14-16).

Prayer of the church to the Lord, that because He alone fights He may assist against the hells (*Ps.* xxv. 15-20).

— (*precatio*) (see also *Cry*).

Prayer (of the devastated church) to the Lord to have pity (*Jer.* xiv. 7-9); *the answer* (*ib.* 10-12); prayer for the devastated church (*ib.* 20-22); *the answer* (*ib.* xv. 1).

No attention paid to the prayer of backsliders (*Jer.* xiv. 10-12).

Prayer of the church that those who have ruined the church be removed (*Ps.* lxxix. 5-12).

Prayer to the Lord that the evil may be removed (*Jer.* xvii. 14-18).

Prayer to the Lord to overthrow the hells (*Ps.* lxxxiii. 13-17).

Prayer that the Lord may come and effect the judgment (*Ps.* lxxxii. 8).

Prayer to the Lord that they may be preserved (*Ps.* cxxx. t., 1-4).

Prayer that the Lord's church may be preserved (*Jer.* xxxii. 16-22, 25).

Prayer to the Lord that the former church may be restored (*Lam.* v. 19-22).

Prayer of the new church to the Lord, to come and lead, etc. (*Ps.* lxxx. t., 1-3, 7, and *fol.*).

— (*preces*).—Prayers of the church to the Lord, that they may be protected from the hells (*Ps.* xxv. t., 1-3); that they may be taught truths (*ib.* 4-6); that their sins may be forgiven from mercy (*ib.* 7-11).

Preacher (*antistes*) (see also *Leader, Ministry, Priest, Primate, Prophet, Ruler, Shepherd, Teacher*).

Those who are instructed by the preacher concerning falsities, and do not take heed, perish (*Ezek.* xxxiii. 1-5).

When the preacher sees falsities and does not give instruction concerning them he perishes (*Ezek.* xxxiii. 6, 7; *cf.* *Ezek.* iii. 18-21).

Preach (*praedico*) (see *Gospel*).

The name of God will be preached when He has gained the victory (*Ps.* lxxi. 8, 15-24).

Precepts.—Precepts for the Ancient Church (*Gen.* ix. 1-17).

Predict (see also *Foresee, Revelation*).

Predictions by the Lord Himself (*Isa.* xliii. 10-13; *Jer.* xxxvi. 17, 18).

Prediction by Jehovah (*Isa.* xlv. 5-7).

Prediction through the Word (*Jer.* xix. 14, 15).

Prediction in the Word (*Isa.* xlv. 19).

Predictions respecting "Babylon" (*Dan.* ii. 1, 2; iv.); unknown to those who were "Babylon," but known to those who were of the Lord's church (*ib.* iv. 4-9).

Prediction that the Lord will come into the world, to whom belongs Divine truth and good, etc. (*Hab.* iii. 1-4 and *fol.*).

The Lord Himself, who is to come, has foretold the new church (*Isa.* xliii. 10-13).

Predictions are to be fulfilled (*Ps.* xcvi. 3).

Predictions (*Isa.* vii. 7-9; viii. 1-4; xxxiv. 16; xxxix. xl. 1-5; 9-11; xlii. 9-12; xliii. 9; *Jer.* xxxvi. 1-10; xxxvii. 6-10; xlv. 20-23; xlv.; *Ezek.* xxxvii. 3-6; *Dan.* viii.; *Gen.* xv. 7-21).

Preparation (see also *Temptation*).

Preparation for the Coming of the Lord (*Isa.* lxii. 10).

Preparation of the new church during the destruction of the former (*Jer.* x. 17, 18).

Presence (see also *Omnipresence*).

Presence of the Lord with those who are against Him (*Isa.* lxx. 1-5).

If they learned from the Lord they would depart from evils, and thus the Lord would be with them (*Jer.* xxiii. 21-24).

The hells prevail as if there were no Divine presence (*Ps.* xlv. 9-12, 19).

By virtue of (*ex*) the presence of the Lord all things are revealed, and those who are of the perverted church will not endure (*Nahum* i. 3-6).

- Prayer to the Father to be present, because He has been utterly rejected by the Jewish nation (*Ps.* cxxiii.).
- The Lord will be in the new church (*Zech.* ii. 3-5, 10-13).
- The Lord is in His church (*Ps.* lxxvi. *t.*, 1-4).
- The Divine presence through the Word (*Ezek.* xxiv. 3-5).
- Present day.**—The church when first instituted was full of truth; at the present day it is devastated (*Haggai* ii. 1-3).
- Preserve** (*conseruo*) (see also **Last Judgment**).
- Those whose have adulterated the truths of the Word cannot be preserved (*Zeph.* i. 18).
- The Jewish Church will be destroyed, although its truth will be preserved (*Fer.* xxxiv. 1-7).
- The Lord's church will be preserved (*Fer.* xxxii. 6-15, 25).
- As long as those of the vastated church acknowledge the Lord they will remain (*Fer.* xii. 16, 17).
- Those who acknowledge the Lord must be removed while the destruction lasts (*Fer.* iv. 5, 6).
- (*seruo*). } —Although those who were of the church beheld Divine
- Save** (*seruo*). } miracles they backslid, and yet they were preserved (*Ps.*
- Saviour** (*seruator*). } cvi. 6-8).
- Prayer of the Lord that He may be preserved from the hells, whence He will have joy (*Ps.* xxxv. 17, 18[24]).
- To the Father that He may be preserved in temptations from the deceitful and hypocrites (*Ps.* cxxiv.).
- Prayer to the Lord that they may be preserved (*Ps.* cxxx. *t.*, 1-4).
- When they were in knowledges (*cognitiones*) they were admitted into temptations and preserved (*Ps.* cvii. 22-31).
- The church was preserved (*Ps.* lxxvii. 20).
- The Lord saves the good, and the evil perish (*Ps.* xxxiv. 12-22).
- They have no saviour (*Ps.* xviii. 41).
- Pretense** (*simulatio*).—When they are being taught they pretend that they are willing, but they are not (*Fer.* ix. 7, 8).
- Pretense will cease when the Lord reigns (*Isa.* xxxii. 5 and *prec.*).
- Prevail** (*praeualeo*).—Prayer to the Father for help lest the evil in the church prevail (*Ps.* lxix. 13-20).
- Unless oneness be effected the hells will prevail (*Ps.* lxxxix. 49-51).
- The Father will prevail (*Ps.* xxviii. 6-8).
- (*valeo*).—Those who wish to prevail by their own intelligence and by artifices; *general subject* (*Fer.* x.); they are not to be feared (*ib.* 1, 2); how they make evil to appear like good, and make themselves appear powerful (*ib.* 3-5); to do this they abuse the Word (*ib.* 8, 9); but they vanish (*ib.* 11).
- The Lord alone has power (or prevails) (*Fer.* x. 6, 7).
- Pride.**—Pride of those who are meant by "Moab" (*Fer.* xlviii. 29).
- Pride of those who are meant by "Babylon" (*Isa.* xiv. 13, 14; xlviii. 20, 21).
- Pride of the self-intelligent (*Obad.* 6).
- Pride of self-intelligence dissipates intelligence (*Ezek.* xxviii. 12-18; *cf.* xxx. 10-12).
- Pride in knowledges will be brought down (*Fer.* xlv. 7-10).
- All who are in pride of self-intelligence to be destroyed by the Lord (*Isa.* ii. 10-18).
- There will be no pride (*Ps.* xix. 12-13).
- Priest** (see also **Leader, Ministry, Preacher, Primate, Prophet, Ruler, Shepherd, Teacher**).
- "Priests and Levites" mean the third heaven (*Ezek.* xlviii. 9-20).
- Primary** (see **Truths**).

Primate (*see also Priest, Ruler, etc.*).

Profanation not perceived by the primates of the Babylonish religion (*Dan.* v. 7-9).

Primitive.—Primitive state of the church among the ancients (*Jer.* ii. 1-3).

Principal (*see Chief*).

Principle.—Truths are perverted by false principles which are of religion (*Jer.* xxiii. 13).

Proceed (*see Go forth*).

Profanation.—Finally profaning (*Ezek.* xvi. 29, 30).

Profanation of all things of the church by sensual knowledges (*scientificæ*) (*Amos* iv. 10, 11).

Those who possess knowledge, and do not according to it, but pervert the truths of the Word and the knowledges must be cast out as profane (*Jer.* xxii. 18, 19; 25-27).

The Jewish Church profaned all the truths and goods of the Word and of the church (*Hab.* i. 6-11).

Profanation of representatives (*Ezek.* xx. 25, 26).

The Jewish Church will die in their profanities (*Ezek.* xxiv. 14).

Since there is an end to the church, and to all things of it, they ought no longer to be there, lest they should profane it; therefore they were carried off to Babylon, where they could not profane the holy things, and those who would not go were profaners and will perish (*Jer.* xxvii. 1-8; *see also the rest of the chapter*).

Remains take goods and truths from the Word and profane them, etc. (*Isa.* xlv. 6, 7).

Profanation of truths meant by "Babylon" (*Isa.* xxxix. 1-7; xlvii.).

"Babylon" profaned all things of heaven and the church (*Dan.* v. 1-4); this was perceived from the Word (*ib.* 5, 6); but not by the primates of that religion (*ib.* 7-9).

Judgment upon those who have profaned the truths of the church ("Babylon") (*Isa.* xiv. 4-6).

Profanation of truth meant by "Bel" (*Isa.* xlv.); they have affections of falsity and evil (*ib.* 1); they are no longer able to understand truth (*ib.* 2).

The truth of the church will be profaned still further (*Zech.* v. 9-11).

Profanation of all the truths of the church (*Ezek.* v. 3, 4).

They rejected by profaning (*Jer.* xxxvi. 19-24); likewise the Word (*ib.* 25, 26).

Slaves to falsities because of profanation of truth (*Jer.* xxxiv. 20).

There is no longer any truth that has not been profaned (*Jer.* xxv. 31-33).

They totally destroyed and profaned the truths and goods of the church (*Ps.* cvi. 35-39); therefore the church with them was forsaken by the Lord and destroyed (*ib.* 40-43).

Intercession of no avail (*Jer.* vii. 16); because it is certain that they profane the truths and goods of heaven (*ib.* 17-19); hence the destruction of all (*ib.* 20).

The Lord will destroy all who adulterate and profane the goods and truths of the church (*Isa.* xliii. 14).

Profanation of the church and of its good and truth (*Jer.* xi. 15-17); how manifested (*ib.* 18, 19); consequences (*ib.* 20-23).

The disobedient will be in temptations from those who profane things holy (*Jer.* xxv. 8-11).

Those who were formerly of the church will profane the holy things of the church and will therefore perish (*Jer.* xxix. 16-19).

Profanation of what is holy (*Jer.* xxxii. 34, 35); *general subject* (*Ezek.* viii.).

Profanation of the holy things of the church, they saying in their heart that religion is not anything (*Ps.* lxxiv. 1, 1-9).

- Profaners of the holy things of the church (*Ezek.* xx. 30-39).
 Profanation of things holy (*Ezek.* xx. 30, 31); caused by self-exaltation above the Lord (*Dan.* v. 10-24).
 Profanation of everything holy (*Jer.* xxiv. 9, 10).
 Profaners persuaded themselves that the profanities of their religion were the holy things of the church, etc. (*Jer.* xxviii.).
 The church of the Lord is not with those who profane holy things (*Jer.* vii. 11); by such profanation the destruction of the church is brought about (*ib.* 12-15).
 Those who have profaned holy things are to be separated and dispersed (*Zech.* ii. 6-9).
 Profanation came from the worship of another god (*Mal.* ii. 11).
 Retribution will visit the profaners (*Jer.* xi. 20; xvi. 18).
 Profaning holy truths by reasonings from knowledges (*scientifica*) (*Jer.* xxxvii.).
 Profanation causes rejection of worship (*Jer.* vii. 27-31).
 Those are to be destroyed who by reasonings from their own intelligence destroy the truths of the Word and profane them (*Isa.* xiv. 24-27).
 It is worse with those who study the Word, because they do this from what is profane within (*Jer.* xxi. 8-10).
 Profanation of the holy of the Word, by their separating themselves from the holy of the worship of the church (*Ezek.* viii. 3-6).
 Those who are within the church profane worship (*Mal.* i. 12-14).
 Continual profanation of worship (*Jer.* xxiv. 8, 9).
 Unless they worship the Lord all worship will be perverted and profane (*Mal.* ii. 1-4).
 Profanation of the church leads to its destruction (*Ezek.* v. 11, 12).
 Those who by knowledges (*scientiae*) have perverted all truths of the church will be associated in hell with those who have profaned the holy things of the Word (*Ezek.* xxxii. 17-23).
 Retribution will visit those who have previously profaned the church (*Jer.* xvi. 18).
 Profaners of truth will be cast into hell and abide in their profanities (*Jer.* viii. 1, 2; 13); and all their remains will likewise perish (*ib.* 3); they cannot be converted and led back (*ib.* 4-6); they are unwilling to know any truth from the Word, but reject it (*ib.* 7-9); they defend their falsities and call them truths of the church (*ib.* 11, 12); they have recourse to the Word in vain (*ib.* 14, 15); fallacies of the sensual man, and reasonings therefrom destroy them, and infect them with poison (*ib.* 16, 17).
 In hell among profaners (*Jer.* xix. 7, 8).
 Utter profanation, and therefore no compassion (*Ezek.* ix. 8-11).
 Hell of blasphemers of the Lord and profaners of the Word was present (*Jer.* xxi. 1, 2; see also the rest of the chapter).
 The death of profaners (*Jer.* xxxiv. 21, 22).
Promise.—Promise of salvation cannot be fulfilled in the case of those who are not willing to acknowledge and receive (*Jer.* iv. 9-12).
Prophecy (*propheticum*).—Prophecy concerning the Lord in respect to the Word (*Ezek.* i. 1-3).
 Prophecy concerning the Lord's combats with the hells (*Jonah* i. 17; ii. 1-10).
 It is vain for them to say that the prophecies of the Word respecting the Lord will be filled after a long time (*Ezek.* xii. 26-28).
 Prophecy will cease (*Zech.* xiii. 4, 5).
 — (*prophetia*).—Fulfillment of prophecy (*Ezek.* xii.).
Prophet (see also *Jeremiah*).
 The Word from the Lord to the prophet (*Ezek.* ii. 1, 2).
 The prophet should be instructed in the Word, which in itself is delight-

ful (*Ezek.* iii. 1-3); he should teach those that have the Word, and not fear their obduracy (*ib.* 4-11).

The prophet to represent the Word (*Ezek.* iii. 16, 17).

The prophet would be guilty if he did not reveal their falsities and evils, and not guilty if he did reveal them (*Ezek.* iii. 18-21); he must explain the sense of letter (*ib.* 22, 23); he must not speak from himself, but from the Lord (*ib.* 24-27; *cf.* *Ezek.* xxxiii.).

The prophet Hosea represented the falsification of the Word with the Jewish nation (*Hosea* i. 1-3).

"Prophets" means those who pervert the truths of the Word (*Jer.* xxiii. 9).

Prophetical parts.—The prophetical parts of the Word contain a spiritual sense; its character described (p. 163).

Proprium (*see Own*).

Prosper (*se bene habere*) (*see also Flourish*).

The evil vaunt themselves and prosper (*Ps.* lxxiii. 2, 1-9); but they are nevertheless devastated and consumed (*ib.* 15-20, 27).

Protect (*protego*).—Protection of the Word (*Jer.* xx. 11-13).

— (*tutor*)

Protection (*tutela, tutamen*) } (*see also Faith, Fear, Guard, Save*).

Safe (*tutus*) } Protection (*Ps.* lxxii. 12-14).

xxvii. 10, 11).

The celestial and spiritual churches protected from infernal evils and falsities (*Ezek.* xxxvii. 21-25).

The Lord protected the Jewish nation (*Micah* vi. 5).

Knowledges will not protect, even when used as confirmations (*Nahum* iii. 11-17); neither will reasonings (*ib.* 18).

Those who from their own intelligence hatch out doctrine or falsify doctrine will have no protection against the hells (*Ezek.* xiii. 16).

Those who pervert and profane can have no protection through the Word, howsoever they acknowledge it with the lips (*Jer.* xxii. 23, 24).

No protection against falsity owing to perversion of all things (*Jer.* vi. 13, 14).

The Lord led and protected, yet they departed from Him (*Jer.* ii. 4-6).

Prayers of the church to the Lord, that they may be protected (*custodio*) from the hells (*Ps.* xxv. 2, 1-3).

Prayer for protection (*Ps.* xxxi. 2, 1-4 and *fol.*).

There will be protection from the Lord when the last judgment comes and continues (*Ps.* xlv. 2, 1-3, 6, 7).

The Lord is described, He will do all things and protect (*Isa.* ix. 6, 7).

The Lord has protection from the Father (*Ps.* iv. 3).

The Lord, being protected, has established a church (*Ps.* lxxiv. 16, 17).

Protection from every attack, owing to the union of the Lord to the Father (*Ps.* xci. 2-6).

Song of praise for protection (*Ps.* lvi. 12, 13).

The Lord, who is Divine truth itself, will be the protection of the good (*Ps.* lxxiii. 5, 6); but not of the rest, although they have the Word (*ib.* 12-14).

The Lord will protect those who trust in Him, but those who are in falsities and evils will perish (*Nahum* i. 7-11).

Protection of the new church by the Lord (*Nahum* i. 15; ii. 1-3).

There has been no protection from falsities of evil which are from hell, but in the new church it will be different, where truths and goods will continue (*Zech.* viii. 10-12).

The Lord protects from evil, and the evil perish (*Ps.* xxxvi. 11, 12).

Protection of the church from falsities of evils (*Ps.* cv. 8-15).

Protection from falsities (*Isa.* xxxii. 15-18).

Protection from falsities and evils (*Isa.* ix. 6, 7).

The Lord will protect them from falsities that are from hell, because they worship the Lord (*Zech.* x. 11, 12).

When those who make religion to consist merely in knowledges (*cognitiones*) ("Philistea") have been removed by the last judgment, the church will be safe (*tuta*) (*Isa.* xiv. 30, 31).

It was clearly seen that those rulers, in the Babylonish religion, who worshipped the Lord, were protected by Him (*Dan.* iii. 22-25).

Protection of men in the midst of hell (*Isa.* lxiii. 11-14).

How those who are in an affection for truth are protected from perverters (*Ezek.* xxxii. 13-16).

How those who are of the church are protected from being persecuted by those who pervert the holy things of the church (*Ezek.* xxxii. 31, 32).

Those who do not suffer themselves to be led astray will be protected (*Ezek.* xiii. 20-23).

Those who are humble will have protection from the Lord (*Ps.* cxxxviii. 6-8).

Protection owing to repentance (*Isa.* xxxviii. 1-6).

The simple protected by the Lord when He comes (*Ezek.* xxxiv. 26-31).

Protection from falsities granted after the natural has been purged of falsities and evils (*Ps.* cv. 37-41 and *prec.*).

Protection of those in whom is the church from the Lord (*Isa.* xxxi. 5, 6).

The Lord will protect those who will be of the new church (*Zech.* ix. 12-16).

The new church protected from infestation by the old (*Isa.* xxv. 3-5).

Protection from the infernals (*Isa.* xxxv. 4-9).

Protection in the Lord's church against falsities and evils (*Ps.* lxxvi. 1, 1-4).

The Lord will protect by Divine truth (*Isa.* xxxiii. 5, 6).

The Lord will protect those who are in truths from Him (*Ps.* xcvi. 10-12).

He who is in truths from the Lord remains safe (*Ps.* cxvii. 3, 4).

The Lord will protect His own (*Isa.* xxxiii. 2).

The church will worship the Lord who protects her (*Ps.* cxlvii. 13-15).

Protraction.—Protraction of destruction of the old church (*Isa.* xxxvii. 33-35; see also *Hosea* xiii. 14, 15; *Isa.* vii. 7-9).

Protraction of utter devastation of church (*Isa.* xxxix. 8).

Protraction of coming of the Lord (*Isa.* xxxviii. 7, 8).

Protraction of time before a new church can be established (*Jer.* viii. 18-22; ix. 1).

Prove (*probo*).—When the Lord has proved man He delivers him from the hells (*Ps.* lxxxi. 5-7).

Providence (see also **Hell**, **CAST INTO**; **Protect**, **Protraction**).

Providence lest the Word be perverted still further (*Isa.* iv. 4-6).

The Lord will destroy all falsities by the truth of the Word, lest doctrine should teach something else (*Zech.* xii. 6, 7).

Providence seen in the history of the Jewish Church (*Ezek.* xx; xxiv. 9-12).

Providence in tolerating a perverted church (*Ezek.* xxxvii. 20-23).

They are to be kept from destruction (*interitus*) until all truth of the church has been destroyed (*deperditum*) (*Hosea* xiii. 14, 15).

Those who acknowledge the Lord must be removed while the destruction lasts (*Jer.* iv. 5, 6).

Destruction to prevent further ruin of the church (*Ezek.* xxviii. 24).

They shall perish lest they ruin the church still further (*Zech.* ix. 7, 8; see further under **Protraction**).

Separation to prevent seduction (*Ezek.* xxiii. 46-49).

Punishment (see also **Retribution**).

Punishments due to separation from the the Lord and worship of things infernal (*Jer.* ii. 19, 20).

Urged by punishments, yet they did not receive (*Jer.* v. 3).

The evils of punishment come upon them, but in vain (*Hosea* x. 9-10).

The Jewish nation could not be brought back by punishments (*Micah* vi. 13).

Pure } (*see also Remove, Temptation*).

Purify } (*Ps.* xix. 14).

Prayer that He may be purified of the infirmities derived from the mother (*Ps.* li. 1, 1-5); if He be purified of them He will be pure and holy (*ib.* 6-12).

The Lord is pure from the Father (*Ps.* cxxxix. 13-15).

Purity belongs to the Lord (*Ps.* xxvi. 1, 1-6, 11).

The Lord will teach the Word in its purity (*Mal.* iii. 1-3).

Those who are of the new church are to be purified (*Zech.* xiii. 8, 9).

Purge.—The natural has been purged of falsities and evils of every kind, which infested (*Ps.* cv. 25-36).

Purpose (*see Intend; see also Devise, Think*).

Quality.—Quality of the understanding of the Word in the successive states of the church (*Zech.* i. 7-10).

Quality of the church about to be instituted, in respect to truth and good (*Zech.* ii. 1, 2).

Raise up (*erigo*).—The Lord raises up sinners (*Ps.* cxlv. 14-16).

The Lord will raise up the fallen church (*Ps.* lxxv. 1, 1-3).

Rational (faculty) (*rationale*) (*see also External Church, Knowing faculty*).

The rational is meant by "Lebanon" (*Ezek.* xvii.).

The rational is to be imbued with truths from good after the natural (*Isa.* xxi. 8-10).

A rational derived from knowledges (*scientifica*) of every kind through confirming by means of them the Divine things of the church (*Ezek.* xxxi. 3-9).

Those who had not a rational of the understanding succeeded in the church, but they utterly rejected all things of the church, etc. (*Ezek.* xvii. 7, 8, and *fol.*).

— (*the*) (*rationalis*).—The rational are to be brought to the church by the Lord (*Jer.* xvi. 16, 17).

— *light* (*Hosea* xiv. 9).

Reason (*ratiocino*).—They reason from falsities against the truths of the church (*Jer.* vi. 22, 23).

The church devastated as to truths reasons against truths (*Hosea* x. 6).

Reasonings (*ratiocinia*).—Faith alone prevails through reasonings (*Dan.* viii. 6-10).

Truths of doctrine from the Word dissipated by faith alone through reasonings (*Dan.* viii. 6-10).

Reasonings lead astray in consequence of deprivation of truths (*Isa.* xx.).

Reasonings confirmatory of faith alone (*Dan.* vii. 19-21).

Reasonings from fallacies of the sensual man destroy and poison (*Jer.* viii. 16, 17).

Faith alone will destroy by reasonings from the natural man (*Dan.* xi. 42, 43).

Those who have falsified the knowledges (*cognitiones*) of truth by means of reasonings, etc. (*Zeph.* ii. 12-15).

Reasonings destroy the knowledges (*cognitiones*) of good and truth (*Jer.* xlix. 28-30).

- Reasonings from knowledges (*scientifica*) destroy the natural of man (*Jer.* xlv.).
- Reasonings from knowledges (*scientifica*) have profaned the holy truths of the church (*Jer.* xxxvii.).
- Reasonings from knowledges (*scientifica*) pervert all understanding of the Word (*Isa.* vii. 17-20).
- Reasonings from true knowledges (*scientifica*) pervert them (*Jer.* xlv. 29, 30).
- Reasonings from knowledges (*scientifica*) falsify the truths of the Word (*Ezek.* xxiii. 5-8).
- Reasonings from the knowledges (*scientifica*) of the natural man destroy the remains (*Jer.* xliii. 8-13).
- Reasonings from scientifics and traditions have turned truths into falsities (*Ezek.* xvi. 23-28).
- Those who profane by reasonings from knowledges will be destroyed by reasonings from knowledges (*Jer.* xxxvii. 6-10).
- Reasonings from knowledges (*scientifica*) of the natural man: their effect upon the good and on the evil (*Ezek.* xxix. 17, 18; 19, 20). —
- Reasonings from the natural man (*Hosea* ix. 1-3).
- Reasonings from the natural man have destroyed the chief truths (*Ezek.* xii. 13); and consequently the remaining truths (*ib.* 14-16).
- Reasoning from the natural man will destroy all truths, from which comes self-intelligence (*Ezek.* xxvi. 7-12; *cf.* xxx. 10-12, 20-26).
- Reasonings from the natural man destroy all things of the church (*Ezek.* xvii. 11-13, 19-21; xxxii. 11, 12).
- Reasonings from the natural man cause the truth of the church to perish (*Jer.* xlii. 1-7).
- Reasonings from the natural man pervert truths and goods of the church (*Jer.* li.).
- Falsities grow by reasonings originating in the delights of the natural man (*Hosea* xii. 1).
- Reasonings from the natural man confirm falsities and evils (*Jer.* ii. 36).
- Reasonings from the natural man have destroyed the Israelitish nation (*Ezek.* xix. 8, 9).
- By reasonings from the natural man they have put off everything of the church and its worship (*Hosea* viii. 8-11); therefore they cannot but perish (*ib.* 12-14).
- Reasonings from self-intelligence pervert truths (*Isa.* x. 5-11).
- Reasonings from self-intelligence destroy and profane truths (*Isa.* xiv. 24-27).
- Reasonings from falsities tolerated and commingled with the simple understanding (*Jer.* xl. 7-12).
- Reasonings from falsities have perverted the doctrinals of the church (*Isa.* xxxvi. 1-7).
- Reasonings from falsities destroy the remnants of doctrine (*Jer.* xxxix. 1-3, *et seq.*).
- Reasonings from falsities cause the church to perish (*Isa.* viii. 7-12; *Ezek.* xxi. 18-22).
- Reasonings confirmatory of falsities (*Isa.* lii. 4).
- Reasonings from falsities vastate (*Isa.* xxiii. 10-14; xx.; *cf.* *Jer.* ii. 18).
- Reasonings from falsities devastate (*Jer.* lii. 1-7).
- They have made for themselves a religion by reasonings from falsities (*Jer.* xxii. 13, 14).
- Reasonings will not protect those who have falsified and adulterated the Word (*Nahum* iii. 18).
- Rebel.**—Those who were of the Israelitish Church rebelled against the Lord in spite of miracles (*Ps.* cvi. 9-34).
- Recede** (*see Depart*).

Receive (*see also* **Accept, Others**).

No truth and good can be received where not the Lord, out self, is regarded (*Haggai* i. 10, 11).

The wicked will not receive (*Isa.* xxvi. 10, 11).

Because they have perverted all things of the Word and of doctrine they can no longer receive anything of truth and good (*Micah* iii. 5-7).

The Jewish Church does not receive in the life and obey although taught continually (*Fer.* xxxv. 12-16).

Urged by punishments still they did not receive (*Fer.* v. 3).

Non-reception due not to simplicity, but to application and industry (*Fer.* v. 4, 5); the consequence (*ib.* 6).

They will be taught constantly, but still they will not receive (*Isa.* xxviii. 22-29).

The Lord should be received, because He alone is God, and from Him alone is salvation (*Isa.* xlv. 21, 22).

Let them receive the Lord that they may be saved (*Isa.* xlv. 8).

Those who have been completely devastated can at last be received and become a church (*Fer.* xxiv. 4-7).

Falsity must be rejected and truth received that there may be conjunction and a church (*Fer.* iii. 12-14).

Those who are not in falsities and evils will receive the Lord, who has conquered the hells and glorified His Human (*Ps.* xxiv. 7-10).

Those who receive the Lord will understand truths (*Isa.* xxix. 22-24).

The redeemed will receive things spiritual and celestial (*Fer.* xxxi. 12-14).

Reception of the doctrine of truth from the Lord (*Isa.* xxvi. 1-4).

They will receive truths from the Lord gratis (*Isa.* lv. 1).

The loved one will receive goods of the church (*Fer.* xxxi. 2-5).

To receive in the life and obey belongs to the celestial church (*Fer.* xxxv. 1-10).

Reception of life by the new church (*Isa.* xxvi. 19).

Reciprocal (*see* **Grief**).

Recourse (*recursus*).—Profaners have recourse to the Word, but in vain (*Fer.* viii. 14, 15).

Red Sea (*see* **Sea Suph**).

Redeem } (*see also* **Deliver**).

Redeemer } Redemption is expected (*Ps.* cxxx. 5-8).

Redemption } There is redemption when the Lord conquers (*Ps.* xxvi. 11, 12).

The Lord is the redeemer (*Ps.* xcix. 8).

How there is redemption (*Ps.* xxv. 22).

The Lord alone redeemed (*Isa.* lxiii. 15, 16).

Redemption is from the Lord (*Isa.* lix. 19, 20); and from Him alone (*ib.* 15, 16).

Redemption and protection (*Ps.* lxxii. 12-14).

The redeemed will be guarded against falsities (*Fer.* xxxi. 10, 11); and will receive things spiritual and celestial (*ib.* 10, 11).

The Lord has redeemed men and saves to eternity (*Ps.* cxi. 5-9).

A new church, which the Lord has redeemed (*Ps.* cvii. 1-3).

A song of the new church in praise of the Lord on account of redemption (*Ps.* xviii. 46-50).

Song in praise of the Lord on account of redemption and reformation (*Ps.* ciii. 1, 1-7); they are from mercy, because He knows the infirmities of man (*ib.* 8-18).

Reflect (*cogito*) (*see* **Think**).

Reform (*see also* **Amend, Depart, Purge**).

Reformation vain (*Fer.* vii. 27-31).

Those could be reformed who had been completely devastated, etc. (*Fer.* xxiv. 4-7); those could not be reformed who still desired to be in worship from the Word, which worship they would then profane (*ib.* 8, 9).

- Unwillingness to be reformed (*Jer.* iii. 6, 7).
 It is represented that those who are in falsities and evils can be reformed by the Lord (*Jer.* xviii. 1-4).
 Reformation received through combats against evils and falsities (*Isa.* ix. 1).
 The Lord reforms by knowledges (*cognitiones*) of truth, and is alone able to do this (*Ps.* cxlvii. 5).
 Reformation of the natural man (*Ps.* cv.).
 The Lord has instituted a church and reformed it by truths from the Word, and yet falsities begin to destroy it (*Ps.* lxxx. 8-13).
 The "covenant" (*q. v.*) was with them when they were reformed (*Jer.* xi. 1-3).
 Song in praise of the Lord on account of redemption and reformation (*Ps.* ciii. 1, 1-7); these are from mercy, because He knows the infirmities of man (*ib.* 8-10).
- Reformation (the).**—The Reformation foretold, but that this church will also perish from mere falsities and evils (*Matt.* xxiv. 15); (*Dan.* ix. 27).
- Refrain (desisto).**—The Jewish Church should refrain from, etc. (*Isa.* xlv. 21, 22).
 Those who were of the church were continually taught by the Lord by the Word to refrain from evils, etc. (*Jer.* xxv. 4-7).
 Exhortation to refrain from evils (*Jer.* iv. 1, 2).
 Unless they refrain and turn back they will utterly perish (*Jer.* iv. 3, 4).
 They do not even refrain for fear of destruction (*Jer.* xlv. 7-10).
 They do not refrain (*Jer.* li. 7-10).
- Regeneration.**—The man who does not live ill is regenerated by the Word of the Lord (*Ps.* i. 1-3).
 The Lord, who is Divine truth, will regenerate the good (*Ps.* lxxviii. 7-11); but not others, although they have the Word (*ib.* 12-14).
 The new creation or regeneration of the men of the Most Ancient Church from first to last (*Gen.* i.).
- Reign (see Kingdom).**
- Reject (rejection) (see also Against, Last Judgment).**
 Rejection of truth from the Word (*Jer.* viii. 7-9).
 Rejection of the Word, owing to their own intelligence (*Lam.* iv. 16, 17).
 Rejection of goods of charity (*Isa.* xv.).
 They have obstinately rejected internals, even from the beginning (*Jer.* vii. 25, 26).
 Rejection of worship because of profanation (*Jer.* vii. 27-31).
 Rejection of all things of the church (*Ezek.* xvii. 9, 10).
 Rejection by the old church (*Isa.* xxviii. 11-13).
 The Lord has been utterly rejected by the Jewish nation (*Ps.* cxxiii.).
 The posterity of the Jewish church will reject the Lord (*Ps.* cix. 13-20).
 Rejection of the Lord (*Isa.* lxxv. 1-5; *Lam.* iv. 20).
 The Lord rejected by means of knowledges and reasonings (*Jer.* ii. 17, 18).
 Their rejecting the Lord and hatching falsities is horrible (*Jer.* ii. 12, 13).
 Those who have rejected the Lord will remain forever in their falsities and evils (*Isa.* lxxvi. 24).
 Rejecting by profaning (*Jer.* xxxvi. 19-24).
 Rejection of the Jewish Church, because they have utterly perverted the church (*Zech.* v. 1-4).
 The Israelites rejected (*Ps.* lxxviii. 65-67).
 Rejection of the old church (*Isa.* xxvi. 5, 6; xliii. 28; xlv. 25; l. 1; *Lam.* ii. 1-9; 13-15).
 Rejection of those who are willing to be in blind ignorance (*Isa.* xviii. 3-6).

Those who made a church out of mere doctrine and did not at the same time make it consist in life, were rejected (*Gen.* iv.).

Those who were of the devastated church have been rejected (*Ps.* cvii. 32-34, 39, 40).

Rejection of the evil (*Ps.* lxxiii. 11).

The Lord rejects the evil and the haughty (*Ps.* ci. 4, 5).

Falsity must be rejected and truth received, that there may be conjunction and a church (*Fer.* iii. 12-14).

Falsities will be rejected (*Hosea* xiv. 8).

The will reject such things as have no spiritual life in them (*Isa.* lv. 2).

Rejection of falsities and evils by the new church (*Isa.* xxxi. 7; lii. 2).

The new church will reject evils (*Ezek.* xxxvi. 31, 32).

The Lord rejects all evil and falsity from Himself (*Ps.* cxxxix. 19-22).

— (*respuo*).—They reject truths because they are in self-intelligence (*Amos* v. 10-13).

Rejoice (*see Joy*).

Religion (*religio*) (*see also Change*).

A religion that consists in nothing but knowledges (*cognitiones*) (*Isa.* xiv. 28-32).

A religion that consists in nothing but knowledge (*scientia*) (*Isa.* xix.).

Perverting the truths of religion by those things which do not belong to religion (*Ezek.* xxv. 1, 2).

Those who frame something else of religion from their own intelligence (*Isa.* xlv. 12-20).

They have made religion by reasonings from falsities (*Fer.* xxii. 13, 14); contrary to the truths of the church, and they cannot recede from it (*ib.* 25-27).

Devastation of every good of religion (*Isa.* xx.).

Religion said to be not anything (*Ps.* lxxiv. t., 1-9).

There is no other religion but that which is commanded in the Word (*Isa.* xlvi. 8-12).

Wherein does religion consist? (*Gen.* iv.).

They are to be gathered together out of every religion and taught (*Zech.* x. 7-10).

Man will draw near the Lord from every religion (*Isa.* lxvi. 19).

— (*religiosum*).—Religiosity (*or* "religion") contrasted with "church" (*Dan.* xi.).

The religiosity (*or* religion) which is in faith separate from charity is meant by the "king of the north" (*Dan.* xi.).

Remain (*maneo*).—The simple understanding of the Word according to doctrine will still remain (*Fer.* xl. 1-6).

— (*remaneo*).—Nothing remains (*Amos* vi. 10-12).

— (*supersum*).—All things of the church have been destroyed, even until nothing remains (*Fer.* iv. 22-27).

Nothing of the church remains (*Fer.* ix. 10-12).

Remains (*reliquum*) } (*see also Residue*).

Remnant } —The things that remained that were not utterly falsified were nevertheless tainted with falsities (*Fer.* xxxviii. 7-13).

The remnants of doctrine will perish by reasonings from falsities (*Fer.* xxxix. 1-3).

All things that remain will also perish, owing to falsities still more interior (*Ezek.* xxi. 14-17).

Nothing of truth remains (*Fer.* xlix. 9-13).

Every remnant of truth and good which is untouched is adulterated at the same time (*Fer.* xlviii. 43-46).

All the remains of profaners likewise perish (*Fer.* viii. 3).

Those who remained (*reliqui*) of the devastated church profaned the holy truths of the church by reasonings from knowledges (*Fer.* xxxvii.).

At the last judgment some will be left (*Ezek.* vii. 16); but even these will have no truth or good (*ib.* 17-19); they will draw near to those who have perverted all things of the church, etc. (*ib.* 20-22).

— (*reliquiae*) (see also *Simple*).

There were still remains (*Jer.* xli. 10-15); some of which were perverted by knowledges of the natural man (*ib.* 16-18).

The remains or those things that were left (*residua*) consulted doctrine (*Jer.* xlii. 1-16); they were told to continue simply in their external worship and not consult knowledges, and then they would be saved (*ib.* 7-22); but they consulted them, and will perish (xliii.).

Not all things of the church will perish, because there must be a church (*Isa.* lxxv. 8-10).

Something of a church will be established out of those who are natural and in knowledges (*scientifica*) (*Ezek.* xxix. 13-16).

Those who have not falsified will not perish (*Jer.* xlix. 39).

Remedy (*medela*).—No remedy against infestation by evils and falsities (*Jer.* xxx. 12-15); there will be a remedy from the Lord, who will restore the church (*ib.* 17, 18).

Remission of sins (see *Forgive*).

Remove (see also *Purify*).

If they had obeyed, the hells would have been removed from them (*Ps.* lxxxi. 13-16).

Removal and dispersion of the hells involved in the conversion of the Israelites when they recalled the miracles in Egypt (*Ps.* lxxviii. 41-51).

Prayer for removal of the evil (*Jer.* xii. 3; *xvii.* 14-18).

All who are in falsities will be removed (*Ps.* xcvi. 7).

The Lord will remove falsities and evils (*Ps.* xlvii. 3).

The Lord will remove falsities of evil and thus hell (*Joel* ii. 20).

Removal of falsities of ignorance (*Zech.* iii. 3-5).

Removal of falsities from the church established by the Lord from the nations (*Ps.* cxiv. 3-6).

Removal of evils and falsities in the new church (*Zeph.* iii. 13-20).

Removal of evils and falsities by truths and goods from the Word (*Ezek.* xvi. 7-12).

Removal of infernal things from the new church (*Micah* vii. 16, 17).

How the natural man removed evils and falsities from himself (*Gen.* xiv. 18-24 and *prec.*).

Repentance (*paenitentia*).—Those who are in the church are told to repent and be converted; but they will not (*Jer.* xviii. 11-13).

Exhortation to repent (*Jer.* xxvi. 1-5; *Joel* ii. 12-17).

Repentance during the devastation of the church (*Isa.* xxxvii. 1-7; 14-20).

Repentance protects from destruction (*Isa.* xxxviii. 1-8).

Of those who are converted after repentance (*Jer.* xviii. 5-8).

The nations, hearing from the Word of God about their sins, and that they would perish, were converted after repenting, and were heard by the Lord and saved (*Jonah* iii. 1-10).

— (*resipiscencia*). } —They cannot repent, because they cannot be led away
Repent (*resipisco*). } from evils and falsities (*Ezek.* vii. 25-27).

Exhortation to repent, for evil from the sensual man has consumed the different things of the church (*Joel* i. 5-7).

Exhortation to repent (*Ps.* iv. 4-8; *Isa.* i. 16-19; xxxviii. 16-20; *Jer.* xxxvi. 1-10).

Repentance (*Isa.* lv. 7).

Represent } (see also *Lord, last subheading; Prophet*).

Representative } —The historical things in the Word are representative (p. 163).

A representative of the Word, as a man (*Ezek.* i. 5).

The Lord was represented in respect to Divine love (*Ezek.* viii. 1, 2).

- The prophet to represent the Word (*Ezek.* iii. 16, 17).
 Representatives among the Israelites different from the former good ones, because they had profaned them (*Ezek.* xx. 25, 26).
 A law of representation (*Jer.* xxvii. *end*).
 The prophet Hosea represented the falsification of the Word with the Jewish nation (*Hosea* i. 1-3).
 Representation of the perverted church in the church (*Ezek.* iv.).
 In is represented how they have destroyed the sense of the letter (*Ezek.* v.).
 That the truth of the church would gradually perish by means of reasonings from the natural man was represented by the "girdle of linen" (*Jer.* xiii. 1-7).
 Representation of the successive states of the church even to the end (*Zech.* i. 7-10).
 It is represented that the church has departed from the Lord and the Word by the falsification of the Word as to the sense of the letter, etc. (*Ezek.* xii. 3-12).
 It is represented that the church was destitute of all life from good and truth (*Ezek.* xxxvii. 1, 2).
 It is represented that the church has been destroyed so that it cannot be restored (*Jer.* xix. 9-11).
 It is represented that those who are in falsities and evils can be reformed by the Lord (*Jer.* xviii. 1-4).
 A representation of the Jewish nation's being inflamed at the salvation of the nations (*Jonah* iv. 5-11).
 The posterity of Jacob gloried on account of their representative worship (*Hosea* xii. 8-14).
 Those who represented the celestial things of the church and those who represented its spiritual and intellectual things, falsified and adulterated the truths of the Word (*Hosea* v. 1-3); they cannot turn back, but all will perish (*ib.* 4-9).
 At the coming of the Lord, and the consequent change of state of heaven, all the representatives of the church which had been totally falsified will be destroyed (*Micah* i. 4-7); consequent mourning reaches even to those who were in celestial good (*ib.* 8-12).
 A representative that the new church is from the Lord, with all the good and truth in it (*Zech.* vi. 9-14).
 — **church and worship.**—Representative churches described in the Word that is mentioned by Moses (p. 164).
 All the churches down to the coming of the Lord were representative churches:—they represented the church, and in the highest sense the Lord; it is from this that the Word is spiritual and Divine (p. 163).
 Three notable changes of the representative churches (p. 163).
 Representative churches ceased when the Lord came into the world (p. 163).
 Representative worship abrogated (*Isa.* xxxvi. 7).
 When the Lord comes there will no longer be the representative of a church, but a church wherein the Lord Himself will be in place of that representative (*Jer.* iii. 16, 17).
Reprobate } (*reprobo*).—The former church will be reproved because of its evils,
Reprove } etc. (*Jer.* xxxii. 26-33).
 Although they will reprobate and not understand, nevertheless they must be taught (*Isa.* xxviii. 17-21; *cf. Ezek.* xx. 18-24).
Repudiate.—Repudiation of doctrine, how effected (*Jer.* xxxvii. 11-16).
 Repudiation of truths (*Jer.* vi. 16, 17).
 Because they have repudiated the Word and have obeyed their own lusts they are in falsities of evil (*Jer.* ix. 13-15); and will be destroyed by evils and falsities of evil (*ib.* 16).

The Jewish Church repudiated the Lord (*Ps. cix. 2., 1-6*).

The Jewish nation has utterly repudiated the Lord (*Ps. lxxxix. 43-45*).

Repugnance (see *Fight against*).

Residue (*residuum*) (see also *Remains*).

Little left in vastated church (*Isa. i. 9; Ezek. xii. 14-16*).

Nearly all things left perish by means of knowledges of the natural man (*Fer. xlv. 7-10*).

The remains (*reliquiae*) or things that were left (*residua*) consulted doctrine (*Fer. xlii. 1-16*).

Resist.—They cannot resist, however much they trust in themselves (*Fer. li. 51-53*).

The Lord will lead them forth, however much hell may resist (*Isa. li. 14, 15*).

Rest (*quiesco*).—The Lord will not rest until He sees His church established (*Ps. cxxxii. 2., 1-5*).

Restore (*reparo*).—When externals were lost, there was a restoration (*Amos vii. 2-6*).

The church has been destroyed so that it cannot be restored (*Fer. xix. 9-11*).

— (*restauro*).—Prayer that the former church may be restored (*Lam. v. 19-22*). Restoration of all things of the church (*Isa. lviii. 12*).

— (*restituo*). } —The perverse are found incapable of restoration (*Fer. vi. 27-30*).

Restoration (*restitutio*). } The things of the church could not have been restored among them in any way (*Fer. iv. 30*).

May the Lord come and restore the new church (*Ps. lxxx. 14-19*).

The Lord will restore the church (*Isa. lii. 8, 9; liv. 7, 8; Fer. xxx. 17, 18; Ezek. xvi. 53-55*).

The church restored by the Lord by means of His coming (*Ps. xc. 12-14*).

Restoration of the things of the church (*Isa. lxi. 4*).

Restrain (*coerceo*).—The hells are restrained through the Divine truth which is with the men of the church (*Ps. cxlix. 7-9 and prec.*).

Resurrection (see also *Raise up*).

The Lord's Human, glorified, will rise again (*Ps. xvi. 8-11*).

Retaliation (see also *Retribution*).

Those who have destroyed will be destroyed (*Fer. xxx. 16*).

Those who profaned the holy truths of the church by reasonings from knowledges will be destroyed by reasonings from knowledges (*Fer. xxxvii. 6-10*).

Those who have falsified the external of the Word ("Edom") will be destroyed by things falsified (*Fer. xlix. 7, 8*).

Destruction of "Babylon" comes because they have destroyed all things of the church (*Fer. li. 34-40*).

Retreat (*recedo*) (see *Depart*).

Retribution (see also *Retaliation*).

Retribution will visit the tempters (*Fer. xxv. 12*).

Retribution will visit the profaners who have delivered the Lord up to death (*Fer. xi. 20*).

Retribution will visit those who have previously profaned the church (*Fer. xvi. 18*).

Retribution on the evil (*Ps. x. 12-18*).

Return (*redeo*) (see *Conversion*).

They will return to God whom they then worshipped, and from whom they received good, not knowing that this was from the Lord (*Hosea. ii. 8*).

Those of the new church will finally return (*Fer. xxxi. 16, 17*).

— (*revertio*).—They are not willing to return, even when chastized (*Fer. ii. 29, 30*).

Reveal (*see also Predict*).

The prophet guilty if he did not reveal the falsities and evils of the church (*Ezek.* iii. 11-21; *cf.* xxxiii. 6-9).

Revelation from the Lord to those who were of the church during the era of "Babylon," (*Dan.* ii. 14-30).

Revelation concerning the successive changes of state of the church (*Dan.* vii. 1-3, *and fol.*).

By virtue of the presence of the Lord all things are revealed (*Nahum* i. 3-6).

Their adulterations will be revealed and they will perish (*Nahum* iii. 5-7).

The Lord will surely reveal that there cannot be at the same time a church and not a church, etc. (*Amos* iii. 7, 8).

Revelation respecting the end of the church (*Dan.* ix. 1-3).

Revelation (*Dan.* ix. 20-23).

The Lord reveals those things which will be in the new church respecting such as are in faith alone, and respecting such as are in truths from good, who are meant by "Michael" (*Dan.* x. 7-21).

Revelation about the new church is from the Lord (*Dan.* xii. 8, 9).

The Lord will disclose truths to the new church (*Isa.* xxv. 6-8).

Revenge.—The Lord fought seemingly from revenge (*Isa.* lix. 18).

Revolt (*deficio*) (*see also Want*).

The church instituted among the Jewish nation revolted (*Ps.* cvi.).

Rise up (*see Uprising*).

Rich.—The church possesses all things of the church in abundance (*Amos* vi 3-6).

When they became rich in knowledges (*cognitiones*) from the Word they forsook the Lord by reason of their self-glorification (*Hosea* xiii. 5, 6).

Roman Catholics (*see Babylon, Inquisition*).

Ruin (*see Destroy* (*perdo*)).

Rule (*see Love of ruling, Kingdom*).

Ruler (*moderator*).—The rulers of the Babylonish religion at first learn and teach the goods and truths of heaven and the church; but afterwards they backslide, etc. (*Dan.* ii. 31-35).

Those rulers in the Babylonish religion who worshipped the Lord did not obey the threats of the apostates (*Dan.* iii. 8-12); they were therefore excommunicated and condemned to hell by "Babylon" (*ib.* 13-21); but no harm came to them, for they were protected by the Lord (*ib.* 22-25).

Sabbath.—The Divine of the Lord is the "sabbath" (*Jer.* xvii. 21-24).

The oneness of the Divine of the Lord with His Divine Human is the "sabbath" (*Ps.* xcii. 4).

Sacrifice.—The Lord does not desire sacrifices (*Ps.* l. 4, 1-6).

Sad time (*Dan.* viii. 27).

Safe (*salvus*).—The Lord leads men forth safe, however much hell may resist (*Isa.* li. 14, 15).

Safety (*salvus*) (*see also Protect*).

Salvation } Safety for no one unless the Lord comes (*Isa.* lxiv. 6, 7).

Wherein does salvation consist? (*Gen.* iv.)

Prayer to the Father that those who worship Him may have salvation (*Ps.* lxx. 4).

The Lord endured for the sake of those who awaited salvation (*Ps.* lxix. 6, 7).

All of salvation is in the Divine Human from eternity (*Ps.* lxxii. 17).

Salvation is from the Lord (*Ps.* xx. 5, 6, 9).

Salvation is solely in the Lord (*Ps.* xlix. 15).

- Salvation is from the Lord alone (*Isa.* xlv. 21, 22).
 The Lord wishes the salvation of all (*Ezek.* xviii. 30-32; xxxiii. 10, 11).
 All are in sins and there is safety for no one unless the Lord comes (*Isa.* lxiv. 6, 7).
 Salvation is by means of those things that the Lord gives (*Ps.* cxlviii. 13, 14).
 When there will be salvation in the new church (*Micah* v. 7).
 Those who are humble will have salvation from the Lord (*Ps.* cxxxviii. 6-8).
 Prayer of the nations to the Lord for salvation, which was effected for them, when the falsities from the Jewish nation had been removed (*Jonah* i. 14-16).
Salvation (*salvatio*) } (*see also Preserve, Safety, Confess, Deliver, Faith, Help,*
Save (*salvo*) } **Lead, Redeem, Regeneration**).
 Whence it is that there is no salvation (*Isa.* lix. 11 and *prec.*).
 No salvation from mere natural-mindedness when one boast of knowledges and his own intelligence (*Ps.* xlix. 7-9 and *prec.*).
 Knowledges and self-intelligence does not save after death (*Ps.* xlix. 16-20).
 Salvation of the remains dependent upon their abiding simply in their external worship, and not consulting knowledges of the natural man (*Jer.* xlii. 7-22).
 Whence comes salvation has been hidden (*Isa.* xlv. 15).
 They do not know the way by which is salvation (*Isa.* lv. 8, 9).
 Some are to be saved (*Zeph.* ii. 7).
 The Lord will save men, for they have been bound by the hells (*Isa.* xlv. 13).
 Those who are out of the church are to be protected and saved in the midst of the infernal (*Isa.* xxxv. 6-9).
 When the Lord comes He will save the simple (*Ezek.* xxxiv. 22-25).
 The way of salvation is through the coming of the Lord (*Isa.* lv. 10, 11; *Ps.* xc. 14-17).
 Salvation is from the power which the Lord will have when He comes and glorifies His Human (*Ps.* xcvi. 2 and *prec.*).
 Salvation comes when the Lord is delivered from the hells which assault Him with falsities (*Ps.* cxliv. 9, 10, and *prec.*).
 The Divine love of saving belongs to the Lord (*Ps.* xxvi. 7, 8).
 The Lord is He through whom is all salvation (*Ps.* cxviii. 18-22).
 Salvation is from the Lord for those who are in goods and truths (*Jer.* iv. 1, 2).
 Salvation is through the Divine in the Lord (*Isa.* liii. 5).
 The coming of the Lord, from whom is salvation, is near at hand (*Isa.* xlv. 13).
 Redemption and salvation of the faithful by the Lord (*Isa.* xlix.).
 The Lord has redeemed men, and saves to eternity (*Ps.* cxi. 5-9).
 Promise of salvation in the Word cannot be fulfilled in the case of those who are not willing to acknowledge and receive (*Jer.* iv. 9-12).
 May those be saved who are in the truths and goods of the church! (*Ps.* xxviii. 9).
 May the good be saved and the evil perish! (*Ps.* civ. 31-35).
 When the old church is at an end then those who at heart acknowledge the Lord will be saved (*Hab.* iii. 18, 19).
 It is an eternal truth, that those who worship the Lord will be saved (*Ps.* cxxxii. 11, 12).
 Those who acknowledge and worship the Lord will be saved (*Jos.* ii. 32).
 Salvation of those who receive the Lord (*Isa.* xl. 9-11; xlv. 8).
 Those who confess the Lord are saved (*Ps.* cxl. 12, 13).

- Those who were in the worship of the Lord (in the midst of the Babylonish religion) were saved (*Dan.* vi. 25-28).
 Salvation from the Lord, and rejection of the evil (*Ps.* lxxiii. 11).
 The Lord Himself saves His own, and destroys all power of hell (*Isa.* xliii. 16, 17).
 The Lord will save those who are of the church, whence they will have joy from Him (*Ps.* xiv. 7).
 Those who are of the Lord's church will be saved (*Jer.* xxiii. 5, 6).
 Salvation comes from no other source than turning back to the Lord (*Hosea* xiv. 3).
 Salvation is in the church (*Ps.* cxxxiii. 3).
 The Lord will save those who are in truths and goods (*Ps.* cxv. 12-15, 18).
 Those who are of the church and in the doctrine of truth will be saved by the Lord when He comes (*Ps.* xlv. 5, 6).
 The Lord will save those who will be of His church, and is therefore praised in song (*Ps.* cxiii. 7-9 and *prec.*).
 Those who are in the new church will be saved (*Obad.* 19-21).
 Redemption and salvation of those who will be of the new church from the Lord (*Isa.* xliii. 1).
 The Lord will save the new church from evils (*Ps.* lxvi. 6, 7).
 Those who prayed for it were saved (*Ps.* lxxvii. 10-15).
 The Lord saves those who believe in Him, and those who do not believe perish (*Ps.* cxlv. 18-20).
 Those are saved who trust in the Lord (*Ps.* xx. 7, 8; xxxiii. 18-22).
 He that trusts in the Lord and lives well will be saved (*Ps.* cxii. 1-7, 9).
 Those who do not trust in the Lord will not be saved (*Ps.* cxv. 17).
 How the Lord saves the faithful (*Isa.* lxiv. 5).
 The Lord will save the faithful (*Isa.* xi. 1-5).
 The Lord alone fought and conquered that the faithful might obtain salvation (*Isa.* lxiii. 3-6).
 The Lord will save those who do good (*Isa.* xxxiii. 15-17).
 Those who do not commit evils or act contrary to the goods and truths of the church are saved (*Ezek.* xviii. 14-17).
 The good will be saved (*Isa.* xl. 1-5; *Ps.* lxiv. 9, 10; *Mal.* iv. 2).
 At the judgment the good are saved (*Ps.* lxxv. 7; lxxvi. 7-10, 12).
 The good are saved by the Lord, and taken up into heaven (*Ps.* xxxvii.).
 Those who are of the Lord's church are saved (*Isa.* xlv. 17); for man is born for heaven (*ib.* 18).
 The nations saved after repentance (*Jonah* iii. 1-10; iv. 1-4).
Samaria.—"Samaria" means the church which is in truth (*Ezek.* xxxiii. 1, 2); its history (*ib.* 3, 4, and *fol.*).
Sanctities (*see Holy*).
Sane (*see Sound*).
Save (*servo*) (*see Preserve*).
Scatter (*see Dispersion*).
Science (*see Knowledge (scientia)*).
Sea Suph (*Ps.* cvi. 9-34).
Seduce (*see Lead astray*).
See (*see also Blind, Truth*).
 God sees all things (*Ps.* xciv. 3-11).
 Because they have perverted all things of the Word and of doctrine they can no longer see and receive anything of truth and good (*Micah* iii. 5-7).
 Because they do not see truths they perish on the day of judgment (*Jer.* xxiii. 12).
 It may be seen that all truth of the Word perishes (*Jer.* xliii. 18, 19).
Seed (*see Drink*).

Seek (*see also Ask*).

The Lord will spiritually bless those who seek Him (*Zech. x. 1*).

Seeming heavens (*sicut coeli*).—They will be cast down and subjugated from the places where they have made seeming heavens for themselves (*Ps. lxxxiii. 9–12*).**Self** (*see also Love of self*).

The men of the new church of themselves are nothing but falsity and evil (*Isa. xli. 28, 29*).

Every one wishes to be wise from himself, why (*Jer. xvi. 12*); consequently they must be in hell (*ib. 13*).

They learn from themselves and not from the Lord (*Jer. xxiii. 21, 22*).

— **confidence** (*see also under Self-intelligence*).

Those who trust in themselves and their own learning have no intelligence whatever (*Isa. xxx. 16, 17*).

Because they trust in themselves they perceive nothing of truth and good (*Jer. xvii. 5, 6*).

They cannot resist, however much they trust in themselves (*Jer. li. 51–53*).

Those who trust in their own falsities will come to nothing, and will be destroyed (*Jer. li. 54–58*).

Judgment on those who trust in themselves (*Isa. xxx. 30, 31*).

Those who trust in themselves perish (*Ps. xx. 7, 8*).

— **exaltation** (*se exaltare*) (*see also Self-glorification*).

The Jewish Church exalted itself above all (*Ezek. xvi. 31*).

It was against the Word if they exalted themselves above the Lord, and thus they profaned things holy (*Dan. v. 10–24*).

— — (*se extollere*).—Let not the evil exalt themselves above the good (*Ps. lxxv. 4–6*).

They exalt themselves against the Lord, and consequently against His Word, despising Him and falsifying it (*Jer. xviii. 18*).

— **glorification** (*gloriatio sui*).—They forsook the Lord by reason of self-glorification in their wealth of knowledges (*Hosea xiii. 5, 6*).— **intelligence** (*propria intelligentia*) (*see also Lead astray, Learning, Pride, Reasoning, Self-confidence*).

As the men of the Most Ancient Church departed from the celestial to the natural man, they had intelligence from the latter from what was their own (*proprium*) in place of intelligence from the Lord (*Gen. iii.*).

End of the Most Ancient Church, when there was no longer any truth or good, because they were in their own intelligence (*Gen. vi. 1–7, 10–13*).

Self-intelligence comes from reasoning from the natural man, which destroys all truths (*Ezek. xxvi. 7–12*).

Self-intelligence consequent on there being no truths and goods any longer (*Jer. xii. 5*).

Concerning those who believe that they are learned from mere knowledges (*cognitiones*), and say in their heart that they are most intelligent from themselves (*Ezek. xxviii. 1–5 and fol.*).

Those who trust the knowledge (*scientia*) of the natural man, thus their own intelligence, lead themselves astray (*Isa. xxxi. 1–5 and fol.*). (*See further under Trust*.)

Those who are in self-intelligence and pervert the sense of the letter of the Word, who are “Edom” (*Obad.*).

Self-intelligence causes rejection of the Word (*Lam. iv. 16, 17*).

Self-intelligence falsifies and perverts (*Isa. ix. 8–21*).

Of those who from their own intelligence have falsified truths, who are the “drunkards of Ephraim” (*Isa. xxviii.*).

Those who from self-intelligence hatch out doctrine or falsify by doctrine described (*Ezek. xiii.*).

Of self-intelligence (*Isa. xxii.*); truths of the church perish through it (*ib. 1–7*); externals of the church are completely ruined through self-

- intelligence, until they come into ignorance respecting God (*ib.* 8-12; *see also following verses*).
- They reject truths because they are in self-intelligence (*Amos* v. 10-13).
- Worship of things that come from self-intelligence (*Isa.* lvii. 6; 10).
- Religion from self-intelligence (*Isa.* xlv. 12-20).
- Self-intelligence does not save after death (*Ps.* xlix. 16-20).
- Self-intelligence amounts to nothing at all (*Jer.* x. 14, 15; *Isa.* xl. 19, 20).
- Self-intelligence effects nothing (*Ps.* xxxiii. 16, 17; cxxxv. 15-18).
- Self-intelligence is nothing, but that which is from the Lord is something (*Ps.* cxlvii. 10, 11).
- From self-intelligence they are puffed up (*Hab.* ii. 9, 10).
- Those who wish to prevail by self-intelligence; *general subject* (*Jer.* x.).
(*See further under Prevail.*)
- Those who were in self-intelligence opposed themselves to the Lord at the last judgment (*Isa.* xli. 5-7); but were of no avail against Him (*ib.* ii. 12); they will be totally dispersed (*ib.* 15, 16).
- The Lord rejects those who are insane from self-intelligence (*Isa.* xlv. 25 *and fol.*).
- Those who trust in self-intelligence and thus in falsities, are to be driven away (*Isa.* xlii. 17).
- Respecting those who boast of their own intelligence (*Ps.* xlix. 5, 6); they perish or come into hell (*ib.* 10-14).
- End of the church which is in self-intelligence (*Jer.* x. 14, 15; 22).
- From their self-intelligence they have perverted all Divine worship, and hence will perish (*Hosea* xiii. 1-3).
- Those who trust in their own intelligence will perish (*Ps.* lii. 7).
- The self-intelligent cast into hell, that they may no longer destroy (*Ezek.* xxxi. 14); and there kept shut up lest they spread their falsities abroad (*ib.* 15-18).
- Those who trust in the Lord will reject those things that appertain to their own intelligence (*Isa.* xxx. 22).
- *regard.*—The church cannot be instituted among them, because every one looks to himself and not the Lord (*Hag.* i. 7-9).
- Sense of the Letter** (*see under Word*).
- Sensual** (*see Natural-sensual*).
- *man* (*see also Fallacy*).
- Falsity from the sensual man and afterwards evil therefrom has consumed all things of the church (*Joel* i. 4); this evil has destroyed the different things of the church (*ib.* 5-7).
- When falsity and evil from the sensual has destroyed the whole church, the Lord comes and executes judgment (*Joel* ii. 2, 3 *and prec.*).
- Separate** (*separo*).—The church which was in good separated herself from the Lord by falsifying truths and adulterating goods (*Ezek.* xxiii. 18).
- They draw punishments to themselves, because they have separated themselves from the Lord and have worshipped things infernal (*Jer.* ii. 19, 20).
- Separation of those who have profaned holy thing (*Zech.* ii. 6-9).
- Separation of the evil and the good (*Ezek.* ix. 4).
- Those who are separated (from those who are in the ultimate heaven) and grieve over them (*Jer.* vi. 24-26).
- Separation to prevent seduction (*Ezek.* xxiii. 46-49).
- Separation to prevent persecution (*Ezek.* xxxii. 31, 32).
- Men should separate themselves from those who are against the Lord because they are nothing before Him and will be destroyed (*Ps.* ii. 1-5).
- Let no one believe that he is separated from the Lord (*Isa.* lvi. 3).
- The new church will not be separated from the Lord (*Jer.* xxxii. 36-40).
- Serve.**—The whole church will serve the Lord (*Ps.* xlv. 17).
- Heaven will serve the Lord (*Ps.* xci. 11, 12).

Sever (*sejingo*).—They have severed themselves from the church (*Mal.* ii. 14-16); even by their calling evil good (*ib.* 17).

Shame.—When the Lord comes, he who leads others astray will be ashamed (*pudeo*) (*Hab.* ii. 15-17).

Let them be put to shame (*pudeo*) who have rejected the Lord (*Ps.* cix. 26-29).

The Lord is shamefully treated (*ignominia afficio*) by those with whom was the church (*Ps.* lxxix. 8-12).

Shem.—"Shem" means the celestial of the Ancient Church (*Gen.* ix. 18-29).

Shepherd (see *Leader, Minister, Preacher, Teacher*).

"Shepherds" signify those who have perverted the good of the Word, and by means of it have destroyed the church (*Jer.* xxxiii. 1, 2).

Evil shepherds destroy (*destruo*) everything of the church (*Ezek.* xxxiv. 18-21); and destroy (*perdo*) the simple (*ib.* 21). (*Cf. Isa.* lvi. 10-12).

Sheth (see *Division*).

Shun (*fugio*) (see also *Abstain, Depart, Refrain, Reject*).

Shunning truths and goods (*Jer.* ii. 24, 25).

They will shun the church because nothing of the doctrine of truth is in it (*Zech.* xii. 2, 3).

The man who does not live ill is regenerated by the Word of the Lord (*Ps.* i. 1-3).

Siege.—Siege of the church by falsities represented (*Ezek.* iv. 1, 2); siege of the church by falsities of evil and evils of falsity represented (*ib.* 7-8).

Signification (see also *Canaan*).

Things pertaining to the church signify things pertaining to the Lord (p. 168).

Simple (see also *Remains*).

The simple understanding of the Word has not yet been devastated (*Jer.* xxxix. 9, 10); why (*ib.* 11-14).

The simple understanding of the Word according to doctrine will still remain (*Jer.* xl. 1-6); beside the simple understanding, reasonings from falsities have been tolerated which were commingled (*ib.* 7-12); they began to be imbued with falsities of faith (*ib.* 13-16).

Those who believe the Word in simplicity (in the devastated Christian Church) will remain (*Dan.* xi. 41).

The simple are destroyed by evil shepherds (*Ezek.* xxxiv. 21); but they will be taught and saved by the Lord, when He comes (*ib.* 22-25); he will teach them and protect them from falsities, and they will acknowledge Him (*ib.* 26-31).

Simplicity.—Non-reception of truth due, not to simplicity, but, etc. (*Jer.* v. 4, 5).

Simulation (see *Pretense*).

Sin } (see also *Forgive*).

Sinners } Sins of fathers are not visited on the sons (*Ezek.* xviii.).

All are in sins, and there is safety for none unless the Lord comes (*Isa.* lxiv. 6, 7).

The Lord raises up sinners, and leads them into truths that they may live (*Ps.* cxlv. 14-16).

The nations, hearing from the Word of God about their sins, and that they would perish, repented, etc. (*Jonah* iii. 1-10).

Slave (*servus*). } —Those who are of the church have become slaves (*Jer.*

Enslaved (*serviens*). } xxxiv. 12-16); they will be slaves to falsities, because they have departed from conjunction with the Lord (*ib.* 17-19); and because of profanation of truth (*ib.* 20).

The church and its doctrine enslaved (*Lam.* i. 1-3).

Slay (see *Lord SLAIN*).

Snatch (*eripio*).—The Lord snatched them out of the hand of the infernals (*Ps.* lxxviii. 18–23).

Son (*see Adopt*).

Song of praise (*celebratio*). } The Lord should be praised in song (*Ps.* ci. *l.*, 1).

Sing praises (*celebro*). } The church will sing praises to the Lord (*Ps.* xcii. 15).

Song in praise of the Lord (*Ps.* lxxii. 18, 19; xcv. 1; cxlvi. 1, 2).

Song in praise of the Lord by a new church, etc. (*Ps.* lxxxvii.).

Song in praise of the Lord by His church (*Ps.* lxxxi. *l.*, 1–4).

Song in praise of the Lord in His Divine Human (*Ps.* cxxxv.).

Song in praise of the Lord who is the Word and the God of the church (*Ps.* xcix.).

Song in praise of the Lord, that Divine truths or the Word are from Him (*Ps.* civ. 1–4).

A song in praise of the Lord because the church is from Him through the Word (*Ps.* xxxiii. 1–9).

Song in praise of the Lord by the church, that He is to be worshipped from the Word, where is His Divine truth (*Ps.* cxxxviii. 1–5); that those who are humble have safety from Him and life and protection (*ib.* 6–8).

Song in praise of the Lord by those who worship Him, when the church has been devastated (*Ps.* cxxxiv. *l.*, 1).

Song of praise to the Lord and joy on account of the fulfilment of predictions (*Ps.* xcvi. 4–8).

Song in praise of the Lord by His church, that to Him alone belong power and glory (*Ps.* xcvi. 1–9).

Song in praise of the Lord: because He is omnipotent (*Ps.* cxiii. 1–5); because He came into the world (*ib.* 6); because He will save those who will be of His church (*ib.* 7–9).

Song in praise of the Divine power of the Lord through union (*Ps.* lxxviii. 32–35).

Song in praise of the Lord and of His works for the establishment of the church (*Ps.* cv. 1–7).

Song in praise of the Lord because of His works and His justice, and His mercy (*Ps.* cxlv. *l.*, 1–9).

The justice of the Lord will be praised in song (*Ps.* xxxv. 27, 28).

Song in praise of the Lord, that those who were of the devastated church have been rejected, and that those who are of the new church have been accepted, with whom truths and goods will be multiplied (*Ps.* cvii. 32–43).

A song in praise of the Lord, that He sustains the church, that salvation is from Him for those who trust in Him, while those perish who trust in themselves (*Ps.* xx. *l.*, 1–9).

Song in praise of the Lord, because He delivers those who trust in Him from all evil, etc. (*Ps.* xxxiv. *l.*, 1–11 and *fol.*).

Song in praise of the Lord who delivers from falsities and evils, and grants truths and goods (*Ps.* cxxxvi. 23–26).

Song of the new church in praise of the Lord on account of redemption (*Ps.* xviii. 46–50).

Song in praise of the Lord on account of redemption and reformation, etc. (*Ps.* ciii. *l.*, 1–7 and *fol.*).

Song in praise of the Lord because He snatched them out of the hands of the infernals (*Ps.* lxxviii. 24–29 and *prec.*).

Song in praise of the Lord (*Ps.* cxi. 1–4); He redeemed men, and saves to eternity (*ib.* 5–9); to worship Him is wisdom (*ib.* 8, 10).

Song in praise of the Lord by His church, who alone reforms by knowledges of truth, and teaches truths to those who are in ignorance, etc. (*Ps.* cxlvii. 1–9, 12, and *fol.*).

Song in praise of the Lord, that He is to be worshipped with the heart, because He is the Former of the church (*Ps. c. t., 1-3*).

A song in praise of the Lord, that He reigns over the church, etc. (*Ps. xlvii. t., 1, 2 and fol.*); and over the heavens (*ib. 9*).

The heavens and the earths are the Lord's, therefore He should be praised in song (*Ps. ciii. 19-22*).

THE LORD'S SONG IN PRAISE OF THE FATHER.

(For additional references, see under *Help*.)

A song in praise of the Father (*Ps. lvii. 9-11*).

Song of praise to the Father by the Lord, for the church (*Ps. cxviii. 1-4*).

Song of praise for protection (*Ps. lvi. 12, 13*).

Song in praise of the co-operation of the Father with the Lord (*Ps. xcii. 1-5*).

Song in praise of the Father by the Lord, who is to be made one with Him (*Ps. xci. 1*).

The Lord's song in praise of the Father because of union (*unio*) (*Ps. lxi. 6-8*).

Song in praise of the Father by the Lord (*Ps. cxxxix.*).

Sound (*sanus*).—There is nothing of soundness (*Nahum iii. 19*).

South (see *King*).

Sow (see *Drink*).

Sphere (see also *Divine truth*).

The Divine external sphere of the Word (*Ezek. i. 4*); sphere of the Word from Divine good and Divine truth from which is the life of the Word (*ib. i. 13, 14*).

Spiritual (*spiritualis*) (see also *Word, SPIRITUAL THINGS OF*).

Spiritual things have become infernal (*Lam. iv. 5-8*).

Conjunction of celestial and spiritual things in the Word (*Ezek. i. 6; 8, 9*).

They will receive things spiritual and celestial (*Jer. xxxi. 12-14*).

When they have become spiritual, they will no longer be natural, since they will thus destroy truths and the understanding of them (*Hosea xi. 5-8*).

Those who represented the spiritual things of the church, etc. (*Hosea v. 1-3*).

Spiritual knowledges meant by "Abram" (*Gen. xiii.*).

All affection for spiritual truth will perish (*Ezek. xxvi. 13, 14*).

There is no longer any spiritual good (*Ezek. xv. 1-3*); none whatever, since that good has been utterly destroyed by evil love (*ib. 4, 5*).

Unless spiritual and natural truth and good become concordant there can be no church (*Jer. xxxiii. 23-26*).

Spiritual good and truth (*Ezek. xl. 24-34*).

Spiritual and celestial truths from the Lord (*Isa. liv. 11-13*).

Spiritual truths learned from the Lord (*Isa. lx. 15, 16*).

Love of spiritual good and truth (*Ezek. i. 10, 11*).

Those who are in spiritual good will fight against falsities of evil (*Zech. x. 4-6*).

— (*the*) (*spirituale*) (see also *Divine spiritual, Knowing faculty*).

The spiritual and the natural will be in agreement (*Jer. xxxiii. 19-21*).

The spiritual of the Ancient Church is meant by "Japheth" (*Gen. ix. 18-29*).

— **Church** (see also *Samaria*).

The spiritual church which was instituted; general subject (*Amos vi.*).

Those who are in the spiritual church will go away into falsities (*Hosea iv. 15-19*).

The spiritual church, or truths of the church, they departed and falsified truths, etc. (*Jer. iii. 1, 2, and fol.*).

Those who were in the faculty of understanding were brought into the spiritual church of the Lord (*Ezek. xvii. 4, and prec.*).

The spiritual church learn truths and retain them in the memory, which is to "drink wine, build a house, sow seed, and plant vineyards" (*Jer. xxxv. 1-10*).

The celestial church and the spiritual church were one (*Ezek. xxxvii. 15-20*); and will become one church from the Lord and will be protected from infernal evils and falsities (*ib. 21-25*).

The spiritual and celestial church worships the Lord who is the God of the church (*Ps. cxxxv. 19-21*).

— **kingdom**.—The spiritual kingdom of the Lord, how admirable! (*Ps. xlviii. 1, 1-38*); it will dissipate all falsities (*ib. 4-7*); this is the Divine Human (*ib. 9, 10*); from it are all things of heaven and of the church (*ib. 11-13*); because the Lord reigns there (*ib. 14*).

— **man**.—When victory hung on the side of the evil or of hell, the spiritual man attacked them and overthrew them (*Gen. xiv. 1-17*).

— **natural**.—How the natural man became spiritual-natural (*Gen. xiv. 18-24 and prec.*).

— **life** (see *Life*).

— **moral**.—The spiritual-moral will draw near (*Isa. lx. 13*).

— **sense** (see *Word*).

States (see also *Successive*).

Various states of the Ancient Church and the nature of them, even to the end (*Gen. xi. 10-32*).

From the sense of the letter of the Word all are taught, every one according to the state of his intelligence (*Ps. civ. 10-23*).

Statue.—Statue of gold set up by Nebuchadnezzar signifies the worship of another god (*Dan. iii. 1, 2*).

Statute.—Statutes for the Ancient Church (*Gen. ix. 1-17*).

The Jews were told to keep the statutes, but they did not (*Zech. vii. 8-12*).

If they had lived according to the statutes they would have been in the good of the church (*Mal. iii. 10-12*).

Statutes of the new church (*Ezek. xlv. 9-25*).

Straitness (see *Distress*).

Strengthen (*conforto*).—In temptations the Lord strengthens Himself from His Divine from things past, that those that had prayed for it had been saved, etc. (*Ps. lxxvii. 10-15 and fol.*).

Stubbornness (*obfirmatio*).—The heart of blasphemers and profaners is stubborn (*Jer. xxi. 13*).

Study.—Those, of blasphemers and profaners, who study the Word are worse off, because they study it from something profane that is within (*Jer. xxi. 8-10*).

Non-reception due to study or, application (*Jer. v. 4, 5*).

Those in spiritual captivity are told to study truths and do goods and continue in them (*Jer. xxix. 1-7*).

Stupid.—Those who were of the Babylonish religion were so stupid in respect to the truths and goods of the church as to be no longer men (*Dan. iv. 20-33*).

Subdue (*domo*) (see also *Restrain*).

The natural man will be subdued (*Ps. lxxviii. 30*).

Subjugate (see *Overcome, Overthrow, Subdue*).

The Human will become Divine when the hells have been subjugated (*Ps. cviii. 10-13*).

The hells will be subjugated (*Ps. lxxviii. 1, 2*).

They will be cast down and subjugated from their seeming heavens (*Ps. lxxxiii. 9-12*).

Prayer of the Lord to the Father that the hypocrites may be subjugated (*Ps. xxviii. 1, 1-5*).

The Lord subjugated the hells (*Isa.* liii. 9; *Ps.* xviii. 37-40).

In zeal the Lord has subjugated the hells and laid them low (*Ps.* xviii. 7-14).

Subjugation of the hells by the Lord (*Ps.* iii. 4, 1-8; xxvii. 11, 12; xxxv. 4, 1-9).

Submit.—The new church should submit themselves to the Lord (*Isa.* xlix. 7).

Successive.—Successive states of the Jewish Church (*Ezek.* xvi., xx., xxi.).

Successive states of the church which is in truth ("Samaria") and of the church which is in good ("Jerusalem") (*Ezek.* xxiii. 1-49).

Revelation concerning the successive changes of state of the church (*Dan.* vii. 1-3 and fol.).

Successive states of the church in respect to charity and in respect to faith (*Dan.* viii. 1-27).

The successive changes in the church did not appear in the world, but in heaven (*Dan.* xi.).

Successive states of the Christian Church (*Dan.* xi. 5-45; xii. 1-13).

Successive states of the church even to the end, what was their understanding of the Word (*Zech.* i. 7-10).

Successive falsification (*Fer.* xl.; ix. 4-6).

Successive deprivation of true knowledges (*Fer.* xvii. 3, 4).

Successive perversion (*Fer.* xxxviii. 14-18).

Successive vastation (*Fer.* xxxviii.).

Successive devastation (*Fer.* iv.; xxxix.).

Successive devastation of the church (*Amos* v. 1-3; vii. 1-7).

Successive devastation of the old church and establishment of the new (*Hosea* ii.).

Successive perishing of truth (*Fer.* xiii. 1-7).

Successive perishing of the church (*Fer.* xiii. 8-11).

Successive destruction (*Fer.* v. 14-18; *Ezek.* xvii. 11-18; xxii.; xxxvi.).

Successive destruction of the church in the lowest heaven (*Fer.* vi.).

Suffer (see *Endure*; *Lord*, PASSION OF THE CROSS).

Summary (*summa*) (*Lam.* iii.).

The historical parts of the Word involve in a summary the things that follow (p. 164).

Support (see *Uphold*).

Sustain (see *Uphold*).

Swedenborg (see *New Jerusalem*).

Taint (*conspargo*).—Tainted with falsities (*Fer.* xxxviii. 7-13).

Teach (see also *Evangelization and Instruct*).

In the church they must be taught in order that they may be converted, because the Lord wills the salvation of all (*Ezek.* xxxiii. 10, 11).

The prophet should teach those that have the Word, etc. (*Ezek.* iii. 4-11).

In the Babylonish religion the goods and truths of heaven and the church are first taught (*Dan.* ii. 31-35). First the Word is taught there according to the truths of doctrine drawn from it (*ib.* 36-38).

The Lord taught the church continually by the Word, that they should refrain from evils, and not depart to any other worship than that of the Lord (*Fer.* xxv. 4-7).

The consequence of not consulting the Lord who teaches (*Isa.* lvii. 11, 12, and *prec.*).

Feigned willingness to be taught (*Fer.* ix. 7, 8).

They have been taught truths and goods, but in vain (*Hosea* x. 11-15).

The Lord had taught them all things of the church, which they nevertheless perverted (*Fer.* ii. 7, 8).

Teaching falsities (*Fer.* xxvii. 9-11).

- They depart from the Lord; still He will teach them with difficulty (*Jer.* ii. 9).
- Although they will reprobate and not understand, nevertheless they must be taught (*Isa.* xxviii. 17-21).
- The old church will be taught constantly, and yet they will not receive (*Isa.* xxviii. 22-29; *see also Isa.* i. 4, 5).
- When the Lord comes the old church cannot be instructed and taught (*Isa.* xxviii. 9, 10).
- They can no longer be taught from the Word (*Jer.* lii. 24-27; *Haggai* i. 5, 6).
- They will perish because they cannot be taught (*Micah* ii. 10, 11).
- They Lord was betrayed by the Jews because He taught them (*Zech.* xi. 12, 13).
- There is no longer any use to teach any except those who obey (*Micah* ii. 6, 7).
- Those who have been completely devastated can be taught (*Jer.* xxiv. 4-7).
- Others will teach and learn the good of the church (*Jer.* xxiii. 3, 4).
- The Lord teaches truths and removes falsities with those who are humble at heart (*Isa.* lvii. 15 *and prec.*); He cannot do it with those who are wise from what is their own (*ib.* 16, 17); but with those who grieve over it (*ib.* 18, 19); not with those who from the natural produce nothing but evils and falsities, from which they are never removed (*ib.* 20, 21).
- The Lord will be born in order that He may teach all men Divine truth (*Jer.* i. 4-8).
- When the Lord comes He will teach the simple (*Ezek.* xxxiv. 26-31).
- The Lord will gather the church together and teach those who are in it (*Micah* v. 3, 4).
- When the Lord comes into the world He will gather His church together and will teach it Divine truths (*Ezek.* xxxiv. 11-16).
- They are to be gathered together out of every religion, and taught by the Lord (*Zech.* x. 7-10).
- The Lord teaches and leads all who are in falsities from ignorance and desire truths (*Ps.* cxlvi. 7-9).
- The Lord teaches truths to those who are in ignorance (*Ps.* cxlvii. 6, 8, 9).
- How the Lord teaches and leads those whom He calls to His church (*Ps.* lxxviii. 11-31).
- Prayers of the church that they may be taught truths (*Ps.* xxv. 4-6).
- Those who love the Lord that He may teach truths and remove falsities (*Isa.* lvii. 13, 14).
- Those who are of the new church are to be purified and taught by the Lord (*Zech.* xiii. 8, 9).
- The Lord alone will teach all things (*Isa.* xxvi. 12, 13).
- The Lord will teach (*Isa.* lxx. 24).
- The Lord will teach truths when He comes (*Isa.* xxviii. 5, 6).
- When the Lord comes truth will be taught in abundance (*Isa.* vii. 21, 22).
- The Lord will teach Divine truths (*Ps.* li. 13-15).
- The Lord will teach all truths of salvation (*Isa.* xlix. 7-11).
- The Lord will teach the Word (*Joel* iii. 18, 19).
- The Lord will come into the world, and will teach the Word in its purity (*Mal.* iii. 1-3).
- The church will worship the Lord who protects her, and teaches the Word (*Ps.* cxlvii. 13-15).
- He will teach from His Divine (*Jer.* i. 9, 10).
- The Lord, in whom is the Divine, will gently lead and teach (*Isa.* xlii. 1-4).
- The new church will be taught and led (*Micah* vii. 14, 15).
- Concerning the Lord's teaching and leading to the truths and goods of

- heaven and the church, and protecting, etc. (*Ps.* xxiii. *t.*, 1-3 and *fol.*).
 The Lord preached the gospel of the kingdom of God, and taught (*Ps.* xl. 9, 10).
 The Lord in His Divine Human alone teaches the church external and internal truths (*Ps.* cxxxv. 6, 7).
 The Lord teaches about the Word and doctrine from the Word (*Amos* i. 1, 2).
 All are taught from the sense of the letter of the Word, every one according to the state of his intelligence (*Ps.* civ. 10-23 and *prec.*).
Teacher (see also **Leader, Minister, Preacher, Shepherd**).
 Duties and responsibilities of those who teach doctrine and of those who are taught (*Ezek.* xxxiii. 8, 9).
 Teachers who regard their own good only, and not the good of the church (*Ezek.* xxxiv. 1-4); in consequence those who are of the church come into an evil life (*ib.* 5, 6).
Temptation (see also **Deliver; Lord, TEMPTATIONS OF, etc.; Prayer, Prove**).
 Temptations of the Jewish Church (*Ezek.* xx. 10-12).
 The disobedient will be in temptations from those who profane things holy (*Jer.* xxv. 8-11); retribution will afterwards visit the tempters (*ib.* 12).
 When they were in knowledges (*cognitiones*) they were admitted into temptations, and preserved (*Ps.* cvii. 22-31).
 Those who will be of the new church are to be purified by temptations, and prepared (*Hosea* ii. 14-17).
 He who is in temptations, and consequent affliction, is always upheld and thereby vivified (*Ps.* xli. *t.*, 1-3).
Tent.—To “dwell in tents” signifies to receive in the life and obey (*Jer.* xxxv. 1-10).
Terror.—Their end (*exitium*) will be in hell, whence the rest will be in terror (*Ezek.* xxvi. 15-18).
Thanksgiving (*gratiarum actio*) (see **Lord, CONFESSIO AND THANKSGIVING BY**).
 Thanksgiving of the good that the evil have been conquered and cast into hell (*Ps.* ix. 15-17).
Think } (*cogito*) (see also **Devise, Intend**).
Reflect } Concerning thought with the intention of doing evil, that they also do it from the will (*Micah* ii. 1, 2).
 Hypocrites think evil (*Ps.* xxxvi. *t.*, 1-4).
 Against those who were of the church, who thought evils against the Lord (*Ps.* lviii. *t.*, 1-9).
 They will entertain sinister thoughts about God (*Isa.* xxix. 15, 16).
 The hells think that the Lord is to be utterly destroyed (*Ps.* xli. 8); so also do those who are of the church where the Word is (*ib.* 9); they will not succeed, etc. (*ib.* 10, 11).
 Exhortation to reflect that thus will be the last time, when the Lord will come (*Joel* i. 15).
 The evil thoughts by which the evil themselves perish do no harm (*Ps.* cxli. 8-10).
 The Father knows everything of the Lord's thought and will because He is made one with Him (*Ps.* cxxxix. *t.*, 1-5).
Third heaven.—The third heaven meant by the “Priests and Levites” (*Ezek.* xlvi. 9-20); the Lord is in the midst of them (*ib.* 21, 22).
Three.—The “three days and nights during which Jonah was in the bowels of the fish” signify the entire duration of the Lord's combats with the hells (*Jonah* i. 17; ii. 1-10).
Today (see **Present day**).
Tolerate. } —The perverted church still tolerated because of the Word, and
Tolerance. } because the Lord is known by means of the Word (*Ezek.* xxxvi. 20-23).

- The Lord's patience and tolerance (*Isa.* xlii. 18-20).
 The Lord bears all things with tolerance (*Ps.* xxxviii. 13, 14).
 The Lord's tolerance in the state of temptations (*Ps.* xxxix. *t.*, 1-3, 8-II).
Tradition.—Of those who by traditions or reasonings from the natural man have perverted the truths and goods of the church, who are meant here by "Babylon;" *general article* (*Fer.* li.; *cf.* *Fer.* lii.).
 Truths turned into falsities by traditions (*Ezek.* xvi. 23-28).
Tribes of Israel.—The inheritances of the tribes of Israel signify the partitions of the church and heaven (*Ezek.* xlvii. 13-23; xlviii.).
Trust (*fido fiducia*) (*see also* **Lord**, **TRUST OF**; **Self-confidence**, **Self-intelligence**).
 Trust in one's learning from self-intelligence (*Isa.* xxxi.; *Ezek.* xxviii., xxxi. 10-13).
 Trust in knowledge and self-intelligence leads astray (*Isa.* xxx. 1-5).
 Those who trust in knowledges will perish (*Fer.* xlv. 25, 26).
 Let there be trust in the Lord (*Ps.* xxxi. 23, 24; xxxii. 10, 11; *Isa.* xxx. 15).
 Let the trust of the church be in the Lord (*Ps.* cxxx. 3).
 Trust in the Lord on the part of those who are far removed from truths (*Isa.* 1. 10).
 Every nation trusts in the the Lord (*Isa.* li. 4, 5).
 The Lord turns Himself to those who trust in Him and instructs them, etc. (*Isa.* xxx. 18-30).
 A church which trusts the Lord (*Fer.* x. 16).
 Joy that there is a new church that trusts in the Lord (*Ps.* lxvi. *t.*, 1-5).
 The Lord will protect those who trust in Him (*Nahum* i. 7).
 Those who trust in the Lord will be blessed of Him when He comes, and then the difference between the good and the evil will be seen (*Mal.* iii. 16-18).
 The trust of all who are in truths and goods should be in the Lord (*Ps.* cxv. 9-II); He will save them (*ib.* 12-15, 18); those who do not trust in the Lord will not be saved (*ib.* 17).
 Those are saved who trust in the Lord, and those perish who trust in themselves (*Ps.* xx. 7, 8).
 Those are saved who trust in the Lord (*Ps.* xxxiii. 18-22).
 He that trusts in the Lord and lives well will be saved (*Ps.* cxii. 1-7, 9); he will have no fear of the hells, however much they may rise up against him (*ib.* 8, 10).
 Those who confide (*confido*) in the Lord will not fail (*Isa.* xli. 16, 17); they will have truths and goods in all abundance (*ib.* 18-20).
 Those who trust in the Lord always have good and truth (*Fer.* xvii. 7, 8).
 From trust in the Lord, the church will increase in truths and goods (*Ps.* lxxxiv. 5-7).
 The new church will have trust in the Lord, from which trust they will have goods and felicities and acknowledgment from the heart (*Joel* ii. 21-27).
 Those who trust (*confido*) in the Lord will flourish (*Ps.* lii. 8, 9).
 Happy is he who trusts in the Lord, who is the God of heaven and earth (*Ps.* cxlvi. 5, 6).
 Happy is he who trusts in the Lord (*Ps.* lxxxix. 15-18).
 State of innocence of those in the heavens who trust in the Lord (*Isa.* xi. 6-9).
True (*verus*).—The Father is true and just; may He hear (*Ps.* cxliii. *t.*, 1, 2).
Truth (*veritas*).—It is an eternal truth, that those who worship Him will be saved (*Ps.* cxxxii. 11, 12).
 — (*verum*) (*see also* **Desolation**, **Divine Truth**, **Doctrine**, **External truth**, **Genuine truth**, **Internal truth**, **Light**, **Multiplication**, **Natural truth**,

Perish, Pervert, Power, Profane, Receive, Spiritual, Teach, Understand, Union, Want).

Truths that protected the Ancient Church (*Ezek.* xxvii. 10, 11).

The church, when first instituted, was full of truths (*Haggai* ii. 1-3).

Truths of the church (*Jer.* iii.).

Ignorance of truth enters and destroys the church (*Isa.* vii. 1-6).

There is no longer any understanding of truth (*Isa.* xxix. 14).

Truth removed when that which is false is called true (*Jer.* xxiii. 37-40).

There cannot be truths and at the same time falsities, without truths being snatched away (*Amos* iii. 3-6).

Truth is wholly lacking in the church (*Jer.* xiv. 1-3); he that seeks does not find it, etc. (*ib.* 4-6, etc.).

Lack of truth (*Ps.* cvii. 9-15).

Truth of the church gradually perishing by means of reasonings from the natural man (*Jer.* xiii. 1-7).

Like one who has truth and yet is without truth (*Amos* ii. 12-16).

No truth with those who trust in knowledges (*scientifica*) (*Ezek.* xxx. 20-23).

No longer any truth through knowledges (*cognitiones*) (*Isa.* xxiii.).

Truths turned into falsities by knowledges, traditions, and reasonings (*Ezek.* xvi. 23-28).

Those who falsify the truths of the sense of the letter of the Word, etc. (*Amos* i. 13-15).

Falsifiers of truths of the Word meant by the "children of Ammon" (*Jer.* xlix. 1-6).

Truths of the Word and of doctrine destroyed by knowledges alone and faith alone (*Joel* iii. 4-8).

Truths from the Word taken away from those who have been destroyed by falsities from the natural man (*Jer.* xv. 12-14).

Truth destroyed by self-intelligence (*Isa.* xxii. 1-7).

No truths with the self-intelligent (*Obad.* 7).

Truths which they learn are of no use to them (*Jer.* xvii. 11).

Truths of the church destroyed through reasonings, etc. (*Ezek.* xxx. 10-12).

Truths of the church destroyed by dire falsities (*Jer.* xix. 2, 3).

Against those who pervert truths of the Word (*Jer.* xxiii. 9-40).

Truths cannot be seen because of falsities (*Isa.* xxix. 9-12).

Despoiled of all truths (*Isa.* xlii. 22-24).

Deprivation of truths causes seduction by reasonings, and devastation (*Isa.* xx.).

Devastation of truth (*Isa.* xxxiii. 7-9).

Every truth will be banished (*Isa.* xl. 6-8).

The truths of the church perish from falsities (*Amos* iii. 11).

Truths perish (*Isa.* xxviii. 3, 4; xix. 5-10).

Truth perishes (*Hab.* i. 1-5).

Truth of the Word has been adulterated (*Ezek.* xxii. 23-45).

All truths destroyed by the adulteration of goods (*Jer.* xlviii. 6-9).

Profanation of truth meant by "Bel" (*Isa.* xlvi.).

Nothing of truth remains (*Jer.* xlix. 9-13).

No truth will be left in the church (*Zeph.* i. 12-13).

No longer any truth in the church: it has been interiorly destroyed (*Hosea* xiii. 10-13).

They have no truth of the church (*Jer.* xviii. 21, 22).

No truths, either in the church or in doctrine (*Jer.* xiv. 17, 18; xv. 7).

No truth in doctrine or in the church, and if they believe it is falsity (*Jer.* v. 1, 2).

Because there is no truth, there is falsity (*Jer.* xv. 8).

Truth no longer in the Jewish Church (*Ps.* lxxvi. 5, 6).

Even those in celestial good will suffer deprivation of all truth (*Micah* i. 16).

The truth of the church must be guarded (*Isa.* xxvii. 2, 3).

Some things true will remain, when the rest are false, in consequence of which truths will have no power (*Amos* iv. 7, 8).

When there was no longer any truth, the Lord came and they afflicted Him, etc. (*Ps.* cv. 16-18 and *fol.*).

He who fights against the truths of the new church will plunge into falsities of every kind (*Zech.* xiv. 12).

There will be no truth, but in the Lord there will be Divine truth (*Zech.* xiv. 6, 7).

Truth will be multiplied in the new church, and no falsity of evil will be there (*Zech.* xiv. 10, 11).

Truths of the Word not for those who falsify, but for those who receive them (*Isa.* lxii. 8, 9).

Truth will be acceptable, and understood when the Lord reigns (*Isa.* xxxii. 2-4).

Those who have been in falsities will be in truths of every kind after the former church has ceased to be (*Jer.* xxxiii. 12, 13).

The Lord leads sinners into truths, that they may live (*Ps.* cxlv. 14-16).

The church reformed by truths from the Word (*Ps.* lxxx. 8-11).

Let them draw near to the Lord through the truths of the Word (*Ps.* c. 4, 5).

Those who are in truths from the Word will adore the Lord who is the Word (*Ps.* xxix. 1, 1-4).

The Lord will protect those who are in truths from Him (*Ps.* xcvi. 10-12).

He who is in truths from the Lord remains safe (*Ps.* cxxvii. 34).

A new church walking in truths (*Ps.* lxxxv. 8-13).

Truths will not be lacking (*Isa.* liv. 9, 10).

Truths in abundance for those who are converted (*Isa.* lviii. 8-11).

Truth taught in abundance (*Isa.* vii. 21, 22).

Truth in all abundance for those who trust in the Lord (*Isa.* xxx. 23-26).

Truths in all abundance (*Jer.* xxxiii. 22).

Truths in abundance in the Word (*Haggai* ii. 18, 19).

All truths are in the Word (*Isa.* xlv. 8-12).

The church will possess primary truths (*Ps.* xlv. 16).

The Lord will fill them with truths (*Zech.* ix. 12-16).

Every truth of the church is from the Lord's Divine to eternity (*Isa.* lix. 21).

They will receive truths from the Lord gratis (*Isa.* lv. 1); truth in which there is life, and by which there is conjunction will be given by the Lord (*ib.* 3, 4).

From the good of love by means of truth comes enlightenment from the Lord (*Zech.* iv. 1-10).

Truths of the external or natural man receive the influx of the good of love (*Ps.* cxxxiii. 2).

— **and good** (see also *Good and truth, Destroy, Knowledge, Multiplication, Pervert, Profane, Spiritual truth, Trust, Worship*).

A church full of truths and goods from the Word was instituted by the Lord (*Isa.* v. 1, 2).

Truths and goods do not cause them to be a church unless they live according to the commandments and do no violence to the Word (*Jer.* vii. 5, 6).

Those who are in truths and goods and do evil perish (*Jer.* xviii. 9, 10).

Truths and goods of the church taken away stealthily (*Isa.* x. 1, 2).

What truth and good are will no longer be known (*Isa.* vi. 9-13).

Truth and good perish, if the knowledges of the natural man are consulted (*Jer.* xlii. 7-22).

The chief truths destroyed by reasonings from the natural man (*Ezek. xii. 13*).
There is no truth and good with the learned (*Isa. xxx. 12-14*).

Truths and goods of religion will perish where there has been merely external worship, and falsities will succeed in their place (*Ezek. xxxviii. 20-23*).

Those who should be in the truths and goods of the church are against the Lord (*Ps. ii. 1, 2*).

They have perverted all truths and goods, which they had in all abundance (*Jer. v. 7, 8*).

All truth and good turned into falsity and evil (*Hosea ix. 6*).

All truths and goods of the Word dispersed by those who blaspheme the Word (*Jer. xx. 5*).

Truths and goods extinguished (*Ezek. xvi. 21, 22*).

Truths and goods will be destroyed with those who falsify the truths of the Word and of the church (*Jer. xlix. 2*).

Truths and goods destroyed by adulteration (*Ezek. xxii. 1-31*).

No truth and good any longer in the church (*Ezek. xiv. 12-14*).

Truth and good no longer in the church (*Micah vii. 1-4*); then falsities and evils will fight against truths and goods (*ib. 5, 6*).

Truths and goods no longer with them (*Jer. xii. 4*); the consequences (*ib. 5, 6*; *xvi. 1-8*).

There is no truth and good any longer, excepting such as is external (*Jer. xxiii. 11*).

There is no longer any truth and good in the natural man (*Isa. xxvii. 1*).

Truth and good and life no longer in them (*Isa. lvii. 1, 2*).

No truth or good any longer, because they were in their own intelligence (*Gen. vi. 1-7, 10-13*).

Truths and goods from the Word falsified and perverted (*Isa. ix. 8-21*; *Jer. i. 13*).

Truth and good will perish on the day of judgment (*Isa. xxvii. 8-12*).

All those who are against truth and good will perish (*Isa. xxix. 20, 21*).

Truths and goods of the church will no longer be perverted (*Ezek. xxiii. 26, 27*; *cf. Isa. lx. 18*).

Truth and good of the church is from the Word (*Isa. ix. 8-21*).

All truths and goods of heaven and the church are from the Word (*Ezek. xxviii. 12*).

Truths and goods of every kind and species through the Word (*Ezek. xvi. 7-12*).

Through the Word truths are given together with goods (*Ezek. xxiv. 3-5*).

Truths and goods of every kind acquired by means of knowledges (*cognitions*) (*Ezek. xxvii. 24, 25*).

Truths and goods should be regarded (*Jer. vii. 3*).

May those be saved who are in the truths and goods of the church (*Ps. xxviii. 9*).

Truth and good granted after the natural has been purged of falsities and evils (*Ps. cv. 37-41*).

Truths and goods granted by the Lord (*Ps. cxxxvi. 23-26*).

Truths and goods in all abundance for those who confide in the Lord (*Isa. xli. 18-20*).

Truth and good will not be wanting (*Jer. xxxiii. 17, 18*).

Everything of truth and good is from acknowledgment of the Lord (*Jer. ix. 22, 23*).

Those who trust in the Lord will come into delights of truth and good (*Isa. xxx. 29, 30*).

Truths and goods of the church will be taught by the Lord from His Divine (*Jer. i. 9, 10*).

Truths and goods in the new church (*Micah iv. 3, 4*); will grow (*ib. 8-10*).

- From trust in the Lord the church will increase in truths and goods (*Ps.* lxxxiv. 5-7).
 Quality of the church in respect to truth and good (*Zech.* ii. 1, 2).
 Truths and good will continue in the new church (*Zech.* viii. 11, 12).
 Internals of worship are of truth and good (*Micah* vi. 6-8).
 The life of truth and good should be loved (*Micah* vi. 9).
 Truth and good will then make one (*Jer.* iii. 18).
 Truths and goods of heaven and the church (*Ps.* xxiii. t., 1-3).
 Truths and goods the habitation of the Lord (*Ps.* cxxxii. 15, 16).
 — *of faith*.—All truth of faith perishes through falsities (*Ezek.* xxxv. 1-5).
 — *from good* (see also *Faith from charity*).
 Revelation respecting such as are in truths from good, who are meant by "Michael" (*Dan.* x. 7-21).
 Truths of faith from good of charity meant by the "king of the south" (*Dan.* xi.).
 The truth of good is from heaven upon those who are in the church, in which is salvation (*Ps.* cxxxiii. 3).
 Truths from a celestial origin will be in the new church (*Zech.* iv. 11-14).
 The natural will be first imbued with truths from good (*Isa.* xxi. 5-7); then the rational (*ib.* 8-10).
Tumult (*Nahum* ii. 3-6).
Turn (*converso*) (see also *Conversion*).
 Turning or looking of all toward one (*Ezek.* i. 12).
 — *away* (*converso*).—Those who were formerly of the church have turned away (*Isa.* lxiii. 10).
Turning away (*aversio*) (see also *Aversion*).
 Turning away from truths, thus from the Lord (*Isa.* lix. 12-15).
Tyre.—"Tyre" means the church devastated in respect to all knowledges (*cognitiones*) of truth and good (*Isa.* xxiii.).
 "Tyre" means the church as to knowledges (*cognitiones*) of truth (*Ezek.* xxvi., xxvii., xxviii.).
Ultimates } (*ultima*) (see also *Firsts*, *Outermosts*).
Last things } Ultimates of doctrine destroyed by knowledges (*scientifica*)
Lowest parts } (*Ezek.* xxvi. 5, 6).
 They have destroyed all truths and goods even to the last things of the church (*Micah* iii. 1-3).
 The ultimates of the new church will be holy (*Ezek.* xlv. 1-5).
 Last things of heaven and the church (*Ps.* xix. 5, 6).
 All who are in the lowest parts of heaven and the church, etc. (*Ps.* cxlviii. 7-10).
Ultimate heaven.—Those who have conjunction with the Lord in the lowest heaven are meant by the "children of Benjamin" (*Jer.* vi.); their successive destruction treated of (*ib.* 1-30); those who are in the lowest heaven with whom is the church in respect to good (*Jer.* vii.); their successive devastation (*ib.* 1-34).
Unbelief.—Those who do not believe in the Lord perish (*Ps.* cxlv. 18-20).
Understand } (see also *Rational*, *Truth*, *Word*).
Understanding } Understanding is meant by the "eagle" (*Ezek.* xvii.).
 Understanding of truth is meant by "Zidon;" it will perish by means of falsities (*Ezek.* xxviii. 21-23).
 The first state of the church was while they were in the understanding of truth (*Dan.* vii. 4).
 They are not willing to understand the Word in simplicity (*Isa.* viii. 5, 6).
 They are not willing to understand truths (*Jer.* iii. 3).
 The successive states of the church even to the end are represented; what their understanding of the Word is (*Zech.* i. 7-10).

- The understanding of the Word was falsified, although the Word is the Lord's (*Hosea* xi. 12).
- In consequence of perverting by false interpretation, there is no understanding of truth, because none from the Lord, etc. (*Jer.* xxiii. 27-29 and *prec.*).
- No understanding of truth with those who trust their own learning from self-intelligence (*Isa.* xxxi. 3).
- Because they have falsified the Word they are no longer able to understand truth (*Hosea* iv. 10-12).
- Those who profane truth are no longer able to understand truth (*Isa.* xlv. 2).
- All understanding of truth will perish (*Zeph.* i. 1-3).
- No longer any understanding of truth (*Jer.* iv. 22).
- There is no longer any understanding of truth whatever (*Ps.* xiv. 1, 1-3).
- They no longer have any understanding of truth, but in place of truth they understand falsity (*Hosea* v. 10-14).
- The evil do not understand the co-operation of the Father with the Lord (*Ps.* xcii. 6 and *prec.*).
- The evil will not understand, but the good (*Dan.* xii. 10).
- Understanding of truth from the Lord to the extent in which they depart from falsities (*Zech.* iii. 6-10).
- In consequence of rejection of falsities there will be understanding from rational light (*Hosea* xiv. 9).
- They would destroy truths and the understanding of truths by being natural (*Hosea* xi. 5-8).
- When the Lord reigns there will be understanding of truth (*Isa.* xxxii. 2-4 and *prec.*).
- There is no understanding of truth any longer, except with those who are in the Word and of the new church (*Zech.* xii. 4).
- Those of the new church will come and will understand truths (*Jer.* xxxi. 9; 22).
- Those who receive the Lord will understand truths (*Isa.* xxix. 22-24).
- The church will then understand the Word (*Isa.* xi. 13-15).
- The new church will understand truth (*Hosea* vi. 4-6).
- Understanding of truth in the new church (*Obad.* 19-21).
- Understanding of the doctrine of truth will be in the new church (*Amos* ix. 13-15).
- The Lord should be worshipped from the understanding and will of truth and good (*Ps.* cxlviii. 11, 12).
- Unfaithful** (*infideles*).—The Lord will destroy the unfaithful (*Isa.* xi. 1-5).
- Union** (*see also Lord*, GLORIFICATION OF).
- The union of the Lord with the church is holy, etc. (*Isa.* lvi. 2).
- Unition** (*see Oneness*).
- Unity** (*see One*).
- Unwillingness**.—Unwillingness to impart knowledges to others outside of themselves (*Jonah* i. 7-9).
- Unwillingness to know any truths from the Word (*Jer.* viii. 7-9).
- Unwillingness to be taught (*Jer.* ix. 7, 8).
- Unwillingness to understand the Word in simplicity (*Isa.* viii. 5, 6).
- Unwillingness to understand truths (*Jer.* iii. 3).
- Unwillingness to give heed to the Word (*Jer.* xxii. 20, 21); why (*ib.* 22).
- Unwillingness to acknowledge and receive (*Jer.* iv. 11, 12).
- Unwillingness to know that the Lord is God from whom are all truths and goods (*Jer.* v. 21-24).
- Unwillingness to hear about the Lord (*Jer.* xi. 21).
- Unwillingness to be reformed (*Jer.* iii. 6, 7).
- Unwillingness to repent and be converted (*Jer.* xviii. 11-13); why (*ib.* 14-16).

- Unwillingness to know anything more (*Fer.* xii. 6).
 Unwillingness to have it otherwise (*Fer.* viii. 11, 12).
- Uphold** } (*sustento*).—The Lord is sustained from His Divine against the evil who
Sustain } rise up against Him (*Ps.* xvii. 6–10).
 The Lord sustains the church (*Ps.* xx. 1., 1–4).
 The good are always upheld and live with God (*Ps.* lxxiii. 23–26).
- Uphold** (*sustineo*).—The Lord upholds the church with those who look to Him
 (*Isa.* xl. 28, 29, 31).
- Uprising** (*insurrectio*) } (see also *Fear*).
Rise up (*insurgo*) } Uprising of the evil (*Ps.* lxxiv. 22, 23).
 The evil rise up and wish to kill (*Ps.* xciv. 20, 21).
 The evil rise up against the Lord and wish to slay Him (*Ps.* xvii. 6–12).
 Grievous insurrection of the infernals against the Lord (*Ps.* xiii. 1., 1–4).
 The hells are in insurrection (*Ps.* lxxxvi. 13, 14).
 The hells that rise up against the Lord are enumerated (*Ps.* lxxxiii. 6–8).
 How the Lord has Divine omnipotence against those that rise up against
 Him (*Ps.* xcii. 10, 11, and *prec.*).
 No uprising of the hells owing to the union of the Lord to the Father (*Ps.*
 xci. 7–9 and *prec.*); not even against the church (*ib.* 10).
- Urge** (*adigo*).—Urged by punishments, still they did not receive (*Fer.* v. 3).
- Urgent** (*instans*) (see also *Insist*).
 He was urgent that the church might exist with him (*Gen.* xv. 1–6).
- Vastate** } (see also *Devastation, Destroy, Perish, etc., etc.*).
Lay waste } Of the vastation of the church (*Ezek.* xii.).
Vastation } The church and its doctrine enslaved and laid waste (*Lam.* i.
 1–3).
 Vastation comes from diligent perverting (*Isa.* lix. 7).
 Vastation of the church by worship from the mere sense of the letter of
 the Word (*Ezek.* xxxviii. 8–16).
 Vastation by traditions and reasonings (*Fer.* li. 7–10).
 The church further vastated by reasonings from falsities (*Isa.* xxiii. 10–14).
 Vastation of church consequent on embracing falsities (*Fer.* xii. 7–12).
 Because they worshipped another god, goods and truths will be vastated
 (*Hosea* ii. 9–13).
 Further vastation of the church by their taking truths and goods of the
 church away from others by stealth (*Isa.* x. 1, 2).
 The church is laid waste by evils of life (*Isa.* i. 1–8).
 All things of the church vastated (*Isa.* lxiv. 10, 11).
 Those who have not yet been vastated will be vastated (*Fer.* xxxviii. 1–3).
 Grief over withdrawal from the Lord, and vastation of the church (*Fer.* x.
 19–21).
 Vastators will be dispersed by the Lord (*Isa.* xxxiii. 3, 4).
 Those who had been completely vastated, so that they did not know what
 is true and what is good could be reformed (*Fer.* xxiv. 4–7).
- Vaunt** (see *Boast*).
- Victory** (see *Lord, VICTORY OF*).
- Vile**.—The Jewish Church considered the Lord vile (*Ps.* cix. 1., 1–6); His prayer
 to the Father for help, because He is considered vile and as nothing
 (*ib.* 21–25).
 The Lord appears as vile (*Isa.* liii. 2, 3).
 Man grows vile from the love of self (*Hab.* ii. 4, 5).
- Violate**.—The Divine of the Lord ought to be acknowledged and not violated
 (*Fer.* xvii. 21–24).
 The Word must not be violated (*Fer.* vii. 5, 6).
- Violence** (*Hab.* i.).

Visitation.—Visitation upon those who are of the church (*Ezek. ix.*).

Vivify.—May the new church be vivified by the coming of the Lord (*Ps. lxxx. 14-19*).

The Lord will vivify (*Joel ii. 28, 29*).

Walk.—A church walking in truths (*Ps. lxxxv. 8-13*).

Want (*deficio, defectus*) (*see also Ignorance, Revolt*).

Lack } Those who do not suffer themselves to be instructed will lack all things

Fail } (*Isa. xvii. 9-14*).

There will be a want of knowledges (*cognitions*) of good and truth (*Isa. iii. 1-7*); because they are in evils and things falsified (*ib. 8-12*).

Lack of all holy truths and goods because they have been turned into falsities (*Lam. iv. 4 and prec.*).

They are flattered by the doctrine of falsity that there is no lack of truth (*Jer. xiv. 13*).

Lack of truth (*Ps. cvii. 9-15*).

Utter lack of truth in the church (*Jer. xiv. 1-3*).

Want of truth and goods the source of falsities without measure (*Isa. li. 19, 20*).

Lack of everything of the church because of falsities and evils (*Lam. v. 1-9*).

Those who confide in the Lord will not fail (*Isa. xli. 16, 17*).

Let not the Lord fail in temptations before a new church has been formed (*Ps. cii. 23, 24, and prec.*); that heaven and the church perish not (*ib. 25-28*).

Prayer of the Lord that He may not fail in temptations (*Ps. cxliii. 3, 4, 7*).

Want } (*desum*).—Then truth and good will not be wanting (*Jer. xxxiii. 17, 18*).

Lack } Truth will not be lacking in the church restored by the Lord (*Isa. liv. 9, 10*).

Warning (*see also Exhortation*).

Let them not be like the nation sprung from Jacob, who estranged themselves from the Lord, and with whom, for this reason, there is no conjunction whatever (*Ps. xcv. 8-11*).

Let them beware of those who are against the Lord (*Jer. li. 6*).

Let them beware not to come near those who are of the church of "Babylon" (*Jer. li. 45-50*).

Let not mere falsity take the place of truth (*Jer. xiii. 15, 16*).

Wealth (*see Rich*).

Weary (*fatigo*).—The church wearied the Lord with sins (*Isa. xliii. 22-27*).

Wicked (*impious*) (*see also Evil, The Evil, Perish, etc.*).

The wicked will not receive (*Isa. xxvi. 10, 11*).

The church which awaits the Lord asks why the wicked flourish (*Jer. xii. 1, 2*).

The Lord will execute judgment upon the wicked (*Jer. xxx. 23, 24*).

The wicked man who is converted is saved (*Ezek. xviii. 21-23; cf. xxxiii. 12-16*).

Will (*see also Divine Will, Think, Unwillingness*).

There is no longer any understanding of truth or will of good whatever (*Ps. xiv. 1, 1-3*).

The Lord should be worshipped from the understanding and will of truth and good (*Ps. cxlviii. 11, 12*).

Wisdom (*see also Divine Wisdom, Power, Self*).

Wisdom of men of Most Ancient Church (*Gen. ii.*).

Exhortation to be wise (*Joel ii. 12-17*).

They have the Word so that they can be wise (*Jer. li. 14-18*).

The Divine truth perfects man because it is wisdom (*Ps. xix. 7-II*).

Wisdom by means of knowledges (*cognitiones*) (*Ezek.* xxvii. 14-20 and *prec.*).

Wisdom for those who trust in the Lord (*Isa.* xxx. 23-26).

The just man is wise (*Ps.* xxxii. 8, 9).

To worship the Lord is wisdom (*Ps.* cxi. 10).

The church will be instituted among those who are wise from the Word (*Haggai* i. 12-15).

Those of the new church will be imbued with wisdom (*Jer.* xxxi. 23-28).

Wisdom and innocence will be in the new church (*Zech.* viii. 4-6).

Withdraw (*see Depart*).

Wonder.—Because they wonder at the destruction of the church they will not know truths (*Ezek.* xxv. 3-5).

A matter of wonder to some, that the evil vaunt themselves and prosper, etc. (*Ps.* lxxiii. *t.*, 1-9 and *fol.*).

Word (*see also Adulteration, Blaspheme, Canaan, Church, Divine Truth, Falsify, Interpret, Know, The Lord as the Word, Love, Pervert, Protect, Simple, Teach, Truth, Truth and good, Understand*).

All the churches down to the coming of the Lord represented the church, and in the highest sense, the Lord; it is from this that the Word is spiritual and Divine (p. 163).

The Word that exists at the present day is given in place of the Ancient Word which has been effaced (p. 164).

The Word called the Law (*Ps.* cxix.).

The Word was given to the children of Jacob, and they were confirmed in it by means of miracles (*Ps.* lxxviii. *t.*, 1-7).

Everywhere in the Word is lamentation over the Jewish Church (*Ezek.* ii. 8-10).

The nations, hearing from the Word of God about their sins, and that they would perish, etc., etc. (*Jonah* iii. 1-10).

The Lord came into the world, as it is written in the Word, to do the will of the Father (*Ps.* xl. 6-8).

THE WORD NOT UNDERSTOOD, FALSIFIED, ETC.

Non-understanding of the Word enters and destroys the church (*Isa.* vii. 1-6).

The Word not understood causes impure doctrine (*Isa.* vi. 5-8).

All understanding of the Word will perish (*Isa.* vi. 9-13).

All understanding of the Word perverted by knowledges and reasonings (*Isa.* vii. 17-20).

By departing from the Word they have dissolved the conjunction with the Lord (*Mal.* ii. 8-10).

They falsify the Word (*Isa.* i. 20-23).

The Word is falsified by those who exalt themselves (*Jer.* xviii. 18).

Falsification of the Word (*Ezek.* vii. 23, 24; xxxv. 6-9).

All things of the Word falsified (*Ezek.* xvi. 15-20).

Senses of the Word destroyed by delights of falsity (*Isa.* xxii. 13-15).

Those who have the Word are in falsities of evil and will perish (*Zech.* x. 2, 3).

The Lord will not regenerate those who are not good, although they have the Word (*Ps.* lxxviii. 12-14).

The Word abused for the sake of power (*Jer.* x. 8, 9).

Perverting all things of the Word leads to blindness (*Micah* iii. 5-7).

Providence that the Word be not perverted still further (*Isa.* iv. 4-6).

The Word remained with the Babylonish religion, although perverted (*Dan.* iv. 15-17).

Power of the Word will remain guarded by the Lord (*Isa.* xxii. 20-24).

Power of the Word will perish (*Isa.* xxii. 25).

The Word corrupted (*Jer.* iv. 17).

The Word has been wholly adulterated and destroyed (*Isa.* lxiii. 2).
 It is shown how the holy of the Word has been profaned (*Ezek.* viii. 3-6).
 The profaners understood the Word in a contrary sense (*Jer.* xxviii.).
 The evil wish to slay the Lord and yet they possess the Word (*Ps.* xvii. 14 and *prec.*).
 After the church has been consummated the Word will cease (*Dan.* ix. 24).
 Annihilation of the Word (*Jer.* v. 13; *Mal.* iv. 4).
 "Dividing the Lord's garments" means dissipating the truths of His Word (*Ps.* xxii. 18).

QUALITY OF THE WORD.

The Lord is the Word (*Jer.* xxiii. 28, 29).
 The Word is the Lord's (*Hosea* xi. 12).
 The Word is from the Lord (*Ps.* cxix. 6, 7; civ. 1-4).
 The Word, and doctrine from the Word (*Amos* i. 1, 2).
 The Word taught according to the truths of doctrine drawn from it (*Dan.* ii. 36-38).
 The Word will be for the Lord's new church (*Zech.* xiii. 1).
 The Word established in the church (*Ps.* xciii. 5).
 Divine spiritual of the Word forming the church (*Ezek.* x. 1, 2).
 Conjunction of all things of the Word, and consequent life (*Ezek.* x. 21, 22).
 The church is from the Lord through the Word (*Ps.* xxiv. 1, 1-3).
 The Lord is known by means of the Word (*Ezek.* xxxvi. 20-23).
 Those who are in truths from the Word will adore the Lord who is the Word (*Ps.* xxix. 1, 1-4; see further *The Lord as the Word*).
 Through the Word is conjunction with the Lord (*Mal.* ii. 5-7).
 The Lord ought to be worshipped from the Word, where is His Divine truth (*Ps.* cxxxviii. 1, 1-5).
 There are truths in abundance in the Word (*Haggai* ii. 18, 19). (See further under *Truth*, and *Truth and good*.)
 In the Word truth from the Lord makes itself manifest (*Jer.* xxiii. 28, 29).
 From the Word it is possible to be in Divine truths (*Ps.* lxxxii. 1, 1).
 Through the Word truths together with goods are given; also the Divine presence (*Ezek.* xxiv. 3-5).
 Understanding of the Word consequent on acknowledgement of the Lord's Divine (*Jer.* xvii. 25).
 The church will understand the Word (*Isa.* xi. 13-15).
 Learning from the Word (*Ezek.* xxviii. 11).

GOODS OF THE WORD.

Goods and truths of the Word carried off by falsities (*Amos* iii. 12). (See further under *Good and truth*.)
 Goods of the Word perverted (*Isa.* xvi.; *Jer.* xxiii.).
 Those who adulterate the good of the sense of the letter of the Word (*Amos* ii. 1-3).
 Good of the Word has been adulterated (*Ezek.* xxii. 26).
 Adulteration of the good of the Word will be utterly destroyed (*Isa.* xxv. 10-12).
 The goods of the Word adulterated and its truths profaned (*Isa.* xiv. 4-6; 24-27; xxxix.).
 Those who adulterate the goods of the Word^o and of the church are meant by "Moab" (*Jer.* xlviii.).

THE CELESTIAL SENSE.

The highest sense (*Ps.* lx. 6-9).
 All things of the Word in the celestial sense treat of the Lord (p. 168; 163)

Those who destroy the celestial things of the Word destroy also its spiritual things (*Amos* ii. 4, 5).

THE SPIRITUAL SENSE.

In the spiritual sense of the Word there is nothing historical of the world, as in the sense of letter, but heavenly things which relate to the church, (p. 163).

All things of the Word in the spiritual sense treat of the church and heaven (p. 168).

(See *Amos* ii. 4, 5, above.)

Those who destroy the spiritual things of the Word go away into falsities of every kind (*Amos* ii. 6-8).

THE EXTERNAL, OR NATURAL, OF THE WORD.

Divine external sphere of the Word (*Ezek.* i. 4); a representation of it as a man (*ib.* 5); conjunction of celestial and spiritual things there (*ib.* 6, etc., etc.).

The natural of the Word (*Ezek.* i. 7); its spiritual and celestial which are conjoined (*ib.* 8, 9).

The sphere of the Word from Divine good and Divine truth, from which is the life of the Word (*Ezek.* i. 13, 14).

Those who falsify the external of the Word meant by "Edom;" *general subject* (*Jer.* xlix. 7-22).

Injury done to the external sense of the Word by perversion of knowledges of good and truth (*Amos* i. 9, 10).

Those who destroy the external of the Word and of doctrine will be rejected (*Ezek.* xxv. 12-14).

SENSE OF THE LETTER.

The second state of the church was when they studied only the sense of the letter of the Word (*Dan.* vii. 5).

The third state was when the sense of the letter of the Word was falsified, and falsity was made to appear as truth (*Dan.* vii. 6).

In the fourth state, faith alone was confirmed by the sense of the letter of the Word (*Dan.* vii. 8).

Those who are in the mere sense of the letter of the Word, and in a worship therefrom which is external without an internal, are meant by "Gog" (*Ezek.* xxxviii. 1, 2).

They will come into the church, but will perish when the Lord comes (*Ezek.* xxxix. 1-6 and fol.).

The Word outwardly in the letter acknowledged (*Jer.* iii. 4, 5).

Through falsification of the Word in respect to the sense of the letter, the church has departed (*Ezek.* xii. 3-12).

Falsifying the truths of the sense of the letter of the Word (*Amos* i. 13-15).

Perverting the sense of the letter of the Word by falsity (*Amos* i. 11, 12).

Those who are in self-intelligence and pervert the sense of the letter of the Word, who are "Edom" (*Obad.* 1-21).

Against those who are in the sense of the letter of the Word and pervert the truths of religion who are the "children of Ammon" (*Ezek.* xxv. 1, 2).

The sense of the letter falsified and adulterated (*Ezek.* iv. 9-16; v. 1-2; cf. xxxii. 26-30).

The lot of those who have falsified the sense of the letter of the Word (*Ezek.* xxi. 28, 29).

Adulterating the good of the sense of the letter of the Word destroys the good and truth of the church (*Amos* ii. 1-3).

It was represented how they destroyed the sense of the letter (*Ezek.* v.).

The sense of the letter to be explained (*Ezek.* iii. 22, 23).

Sense of the letter of the Word in the new church (*Ezek.* xliii. 1-11).

Of the sense of the letter of the Word, on which the church is founded (*Ps.* civ. 5-9); from this all are taught, every one according to the state of his intelligence (*ib.* 10-23); from this are the knowledges of truth and good, from which is spiritual nourishment (*ib.* 24-30).

Words.—The Lord's words, which are Divine, have become of no account with the evil (*Ps.* cxli. 6, 7).

A magnificent word respecting the Lord, and respecting conjunction with Him (*Ps.* xlv. t., 1).

Work (see *Labor, Operation*).

Works of worship regarded as of no value (*Fer.* vi. 20).

Works of the Lord for the establishment of the church (*Ps.* cv. 1-7).

Song in praise of the Lord because of His works (*Ps.* cxlv. t., 1-7).

Worse.—There has been no devastation for a long time, and therefore the evil is worse (*Fer.* xlviii. 10, 11).

Worship (see also *Adore, God, last references*).

WORSHIP BY THE EVIL.

In the beginning of the Babylonish religion, the God of heaven was worshipped (*Dan.* ii. 46-49).

"Babylon" was minded to depart from the worship of the Lord to the worship of another god, which is the "statue of gold set up by Nebuchadnezzar" (*Dan.* iii. 1, 2).

Worship of the Lord thought about in the Babylonish religion (*Dan.* v. 31; vi. 1-3); but they concluded that they should be worshipped in place of the Lord (*ib.* 4-9).

How "Babylon" was compelled to acknowledge and worship the Lord (*Dan.* iii. 26-30; iv. 1-3).

Inacceptable worship (*Amos* v. 21, 22); it will be accepted if they have good and truth (*ib.* 23-25).

They worship the Lord from evil and not from good; therefore their worship is not accepted (*Mal.* i. 7-10).

Those who are within the church profane worship, and do not worship the Lord (*Mal.* i. 12-14); unless they worship the Lord, all worship will be perverted and profane (*ib.* ii. 1-4).

Mere falsities and evils in respect to worship (*Zeph.* i. 4-6).

Works of worship regarded as of no value (*Fer.* vi. 20).

No church worship when the life is contrary to the commandments (*Fer.* vii. 8-10).

Worship of the Lord destroyed by faith alone (*Dan.* viii. 11, 12).

They depart from worship of the Lord, hence their worship is not worship of God (*Fer.* xvi. 10, 11). (See further the last references under *God*).

Those who depart from worship of the Lord have no enlightenment from the Word (*Ezek.* xiv. 1-4).

The church did not worship the Lord (*Isa.* xliii. 22-27).

Those who do not worship the Lord alone are falsifiers (*Isa.* xlv. 9-11).

A quasi Divine worship (*Isa.* xlv. 12-20).

No Divine worship, why (*Hosea* ix. 4, 5 and *prec.*).

Contrary worship (*Fer.* i. 16; *Isa.* lxv. 6, 7).

No attention paid to the worship of backsliders (*Fer.* xiv. 11, 12).

Those who pervert all worship into evil (*Isa.* lxvi. 3).

Evils and falsities are their worship (*Fer.* ii. 26, 27; 28).

Those who desired still to be in worship from the Word, which worship they would then continually profane (*Fer.* xxiv. 8, 9).

Worship of things that come from self-intelligence (*Isa.* lvii. 6).

Worship of falsities of evil (*Fer.* iii. 10, 11).

Worship of things infernal (*Fer.* ii. 19, 20).

Worship in accordance with diabolical loves (*Ezek.* viii. 11-16).
 All true worship will perish (*Isa.* xxvii. 8-12).
 Worship derived from truth and good had been destroyed (*Ezek.* vi. 4-6).
 Worship from falsities (*Hosea* iv. 13; *Ezek.* xxi. 18-22); in vain (*ib.* 23, 24).
 Abolition of worship from falsification of truth (*Jer.* xli. 4-7).
 Everything of worship rejected because of profanation (*Jer.* vii. 27-31).
 They will perish because of contrary worship (*Isa.* lxxv. 6, 7).
 Divine worship from knowledges (*cognitiones*) (*Ezek.* xxvii. 21-23).
 Falsities of worship will be utterly destroyed (*Zech.* xiii. 2, 3).
 Worship of Jewish Church destroyed by the Lord at His Coming (*Ezek.* xxiv. 20-23).

WORSHIP BY THE GOOD.

The Lord will come to judgment, that heaven and the church may worship Him from joy of heart (*Ps.* xcvi. 10-12).
 Worship of the Lord resultant upon the Father helping the Lord in temptations (*Ps.* lxxxvi. 9-12).
 Worship of the Lord on removal of those who have ruined the church (*Ps.* lxxix. 13 and *prec.*).
 Prayer that those who worship Him may have salvation (*Ps.* lxx. 4).
 It is an eternal truth that those who worship the Lord will be saved (*Ps.* cxxxii. 11, 12).
 At the judgment the good will worship the Lord (*Ps.* lxxv. 9).
 Song in praise of the Lord by those who worship Him, when the church has been devastated (*Ps.* cxxxiv. 1, 1).
 The Lord will institute a church in which will be worship from good (*Ps.* li. 18, 19).
 A new church instituted which would worship the Lord (*Ps.* lxxviii. 68-72; cvi. 47, 48).
 Those who will be gathered from all parts will worship the Lord (*Ps.* xxii. 26-31).
 Worshippers of God should look to the Lord from whom, and to the church through which (*Isa.* li. 1, 2).
 Those who are outside of the church worship the Lord (*Mal.* i. 11).
 They are to be brought to the church, and will worship the Lord (*Jer.* xxx. 8, 9).
 The Lord ought to be worshipped because He is omnipotent (*Ps.* cl. 1, 2).
 Worship of the Lord results in protection from falsities that are from hell (*Zech.* x. 12 and *prec.*).
 Worship will be as among the ancients (*Mal.* iii. 4).
 The new church will acknowledge and worship the Lord (*Ps.* xviii. 43, 44).
 Let them acknowledge and worship the Divine Human of the Lord lest they perish (*Ps.* ii. 10-12).
 The Divine will be worshipped in the Lord (*Ps.* cxvi. 12-19).
 Let them worship the Lord, who is the God of heaven and the church (*Ps.* cxxxiv. 2, 3).
 Let the Lord be worshipped (*Ps.* lxxvi. 11; cxlv. 21).
 Worship belongs to the Lord (*Isa.* lix. 19, 20).
 The Lord should be worshipped, because power and justice belong to Him (*Ps.* xcix. 3-5, 9).
 The Lord ought to be worshipped from the Word, where is His Divine truth (*Ps.* cxxxviii. 1, 1-5).
 The church will worship the Lord who protects her, and teaches the Word (*Ps.* cxlvii. 13-15).
 The Lord is to be worshipped in humility (*Ps.* xcv. 6, 7).
 To worship the Lord is wisdom (*Ps.* cxi. 10).

- The Lord is to be worshipped with the heart, because He is the Former of the church (*Ps. c. t., 1-3*).
- Let them worship the Lord from good and truth (*Ps. cxxxii. 9, 10*).
- Worship of the Lord from good and truth (*Isa. lx. 6, 7*).
- Worship from truths consequent on the acknowledgment of the Lord's Divine (*Jer. xvii. 26 and prec.*).
- The Lord ought to be worshipped from every affection for truth and good (*Ps. cl. 1, 2*).
- The Lord is to be worshipped from affection for truth and good (*Ps. cxlix. 1-4; Jer. xxxiii. 10, 11*).
- Worship from the good of charity (*Zech. xiv. 20, 21*).
- Worship of the Lord in the new church (*Isa. lxvi. 23; Ezek. xxxvi. 37, 38; xli. 4-24; xlii. 15-31; Zech. viii. 20-23; Dan. xii. 1*).
- Worship from the good of love in the new church (*Ezek. xlii. 12-27*).
- All who are in the heavens and on the earths should worship the Lord from goods and truths that are from Him (*Ps. cxlviii. 1-6*; all who are in the lowest parts of heaven and the church should worship Him from truths and goods of every kind (*ib. 7-10*); in general from the understanding and will of truth and good (*ib. 11, 12*).
- The spiritual and celestial church worships the Lord who is the God of the church (*Ps. cxxxv. 19-21*).
- All things of worship of the internal church in respect to good and truth (*Ezek. xli. 1-26*).
- Worship of the Lord from love and faith from eternity and thereafter (*Ps. lxxii. 5*).
- Happy is he who confesses and worships the Lord (*Ps. cxviii. 26-29*).
- Let those who worship the Lord rejoice in Him (*Ps. xl. 16*).
- The whole church will acknowledge and worship the Lord from joy of heart (*Ps. lxxvii. t., 1-5, 7*).
- The Lord is not approached by externals of worship, but by internals, which are of truth and good (*Micah vi. 6-8*).

EXTERNAL WORSHIP.

- Worship in externals according to the statutes similar only in outermost things (*Amos iv. 4-6*).
- It is in their internals to worship only externals (*Jer. xvii. 1, 2*).
- External worship without internal (*Isa. xxix. 13*).
- External worship of no avail in vastated church (*Isa. i. 10-15; Ezek. xxxiii. 30-33*).
- Worship with the mouth and not with the heart (*Ezek. xx. 1-3*).
- External worship is of no avail, so long as evils are committed (*Ps. l. 16-20*).
- Worship in externals interiorly infernal (*Jer. ii. 22, 23*).
- Externals of worship are of no account, because there are no internals of worship (*Jer. vii. 21-24*).
- Worship from the mere sense of the letter of the Word, which is external without an internal, being meant by "Gog" (*Ezek. xxxviii. 1, 2*); everything and all things of that worship will perish (*ib. 3-7*); it will possess the church and will vastate it (*ib. 8-16*).
- Those who are in such worship will come into the church, but will perish at the coming of the Lord (*Ezek. xxxix. 1-6 and fol.*).
- Their external worship is not accepted because they worshipped another god, whence came profanation (*Mal. ii. 13 and prec.*).
- The Lord does not desire external worship (*Ps. l. 7-13*).
- Not external, but internal worship (*Ps. li. 16, 17*).
- All things of worship of the external church as to good and truth (*Ezek. xlii. 1-20*).

Worst.—The Word is perverted, this is the worst (*Jer.* xxiii. 14).

Wretched (*miserus*).—Those who have perverted the Word will become wretched (*Isa.* lxx. 11, 12).

Zeal (*see Divine zeal*).

Zidon.—"Zidon" means the understanding of truth; its history (*Ezek.* xxviii. 21-26).

Zion.—"Zion" means the new church that will be established by the Lord (*Jer.* xxxi.).

INDEX OF SCRIPTURE PASSAGES.

Psalms.

	<i>page</i>
xxii. 18,	4
xxxv. 19,	4
lxix. 21,	4
cxviii. 21, 22,	4

Matthew.

xiv. 23,	4
xxiv. 15,	87

Mark.

i. 35,	4
--------------	---

vi. 46,	4
xiv. 32-39,	4

Luke.

iii. 21,	4
v. 16,	4
ix. 28, 29,	4
xxii. 37-47,	4

John.

xii. 28,	4
xiv. 13, 14,	4
xvii. 9, 15, 20,	4

